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LAY READERS

THEIR

HISTORY, ORGANIZATION AND WORK

AN ACCOUNT OF

WHAT LAYMEN HAVE DONE, ARE DOING
AND CAN DO FOR THE EXTENSION
OF THE KINGDOM OF GOD

BY

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TO THE
MEMBERS OF THE
BROTHERHOOD OF SAINT
ANDREW, MEN PLEDGED TO PRAY AND
WORK FOR THE EXTENSION OF THE KINGDOM OF
GOD, THIS BOOK IS AFFECTIONATELY DEDICATED BY THE
AUTHOR, WHO OWES SO MUCH, IN THE WORK OF
HIS OWN READERS AND IN THE PREPARA-
TION OF THIS VOLUME, TO THE
SPIRIT AND LABORS OF THE
BROTHERHOOD

PREFACE.

THIS book is the result of a suggestion made to the writer by his Bishop, the Rt. Rev. William Ford Nichols, D.D. Its object is to further the great movement in the Church for the use of the laity in definite, aggressive work for the extension of the Kingdom of Jesus Christ, with especial reference to Lay Readers. It is hoped that it will be found useful by those who are already licensed to act in that capacity, encouraging them to more systematic, earnest effort, and stimulating their desire for a larger and a better service. To devout laymen into whose hands it may fall, the writer's prayerful wish is, that, with the blessing of God the Holy Ghost, it may arouse in their hearts some sense of the work there is to be done, and that it may suggest to them one way in which they may have their part and lot in the doing of it. It is thought also that it will be of use to the clergy, who see around them in town and country the work which belongs to the Church, but which they cannot hope even to touch, without the aid

of consecrated, systematic lay effort. It is intended to suggest to them ways in which Lay Readers can do definite, aggressive missionary work.

Bishops, Priests, and Lay Readers, who are most interested in this subject, have been consulted, and the writer himself has had experience.

It is hoped, therefore, that from the facts and suggestions set forth others may be saved some of the trouble and annoyance of experiment, and profit by the failures and successes here recorded. Many have judged the book as timely. There is a growing opinion among Bishops, Priests, and laymen that by an enlarged use of Readers and Evangelists a new era, which seems already dawning, will rise in brightness upon the Church in this land.

HENRY B. RESTARICK.

SAN DIEGO, CAL.

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INTRODUCTION.

THIS book owes its origin to needs and experiments in lay work in the Diocese of California. Because Dean Restarick has had valuable acquaintance with these needs and experiments, he was asked to write it. He has further laid under contribution material readily and kindly furnished him from fields many, and from Bishops, Priests, and laymen especially interested in the subject not a few. The reading of what he has written has seemed to the undersigned to well justify the asking. Indeed, the reading of it was no less than a solace in one of those periods of oppression—not to say depression—which seem to come to one as he journeys to meet the mighty responsibilities of a prolonged Episcopal visitation.

Responsibilities shared in possibility and prospect are responsibilities lightened. Thank God, the American Church is rousing a slumbering army of laymen to true campaigning as soldiers of Christ enlisted in their Baptism. The thought is an inspiring one, for the glory of God and the edification of the Church. Books of tactics will be in

active demand. It is believed that this will be found a good one for all concerned. It subordinates tactics to *morale*. While it deals with methods that have been found helpful, it assumes and inculcates that animating power of any great movement in a Church going forth conquering and to conquer—the all-constraining love of Jesus Christ.

WILLIAM F. NICHOLS.

ST. PAUL'S RECTORY, SAN DIEGO,
November 26, 1893.



CHAPTER I.

THE LAYMAN AND HIS WORK FOR THE EXTENSION OF THE KINGDOM OF GOD.

NOT long ago a loyal, well-instructed, lifelong son, of the Church told the writer that in his younger days he was accustomed to give even to individuals and societies whose methods he could not endorse, because they were trying to carry the Gospel of Jesus Christ, as they apprehended it, to neglected classes and destitute places.

He believed that they taught error mixed with truth, but he reasoned with himself that as the Church was leaving the work wholly untouched, it had better be done imperfectly than not at all. He believed that the Church could do the work, if she were to make use of the laity. "We always heard," he said, "a good deal about the priesthood of the laity, but beyond serving on the vestry, or teaching in Sunday-school, little or nothing was given them to do."

The writer is not arguing that the above was the right or the best way, he is simply relating the fact. As for the layman referred to, as an

active Lay Reader, licensed to make addresses, travelling often on Sunday from twenty to thirty miles, and holding service where there would be no gathering of people for worship, unless the Church sent him or one of his co-workers, he rejoices that this is what has been called "the day of the laity."

Mr. Lewis Stockton, of the Buffalo Laymen's League, writes that men in the Salvation Army have told him that if they had been given some training and set to work in the Church, they would not have wandered from her. Most of the clergy have known men working actively in some religious society, who have told them a like story.

It is cause for great thankfulness, however, that to-day not only are there large numbers of devout laymen ready to labor in God's vineyard, but the Bishops and other clergy are anxious to call them from idleness, and give them such work as they are fitted to perform.

There have been periods when conditions naturally and necessarily placed upon the clergy almost the entire work of the Church. When unlettered peoples had been won from heathenism the work of teaching and training them would necessarily be performed by the clergy as the only men capable of doing it. When a National Church had occupied a land, dividing it into small cures, well

supplying these with clergy, the work which came to the laity was far different from that which faces them to-day.

There is, however, in this age, and especially in this land, much that reminds one of the conditions which attended the Church during the first centuries of her existence. Now, as then, she finds herself in the midst of unbelievers, surrounded by schools of speculative philosophy, having opposed to her sects founded upon every conceivable difference of individual opinion, and confronted by the difficulty of having to bring into the unity of the Church men of diverse race and speech. To all of these, whether they hate her, treat her with indifference, or hold her in contempt, she has now, as of old, to proclaim "the faith once for all delivered to the saints," the "one Lord, one faith, one baptism," which is the "Gospel of the Kingdom."

That the laity had a great part in the spread of the Church in the first centuries is evident to the student. The Jewish converts, with their religious training in the home, the school, and the synagogue, furnished excellent material not only for Apostles, Elders, and Deacons, but for Lay Workers, who had "gifts" as "teachers" and "helps,"¹ for the building up "of the body of

¹ 1 Cor. xii. 28.

Christ.”¹ The multitude which at Pentecost heard the Apostles and were baptized, during their sojourn at Jerusalem gave steadfast attention to the “teaching of the Apostles,” frequented the assemblies of the Church for “the prayers,” and partook of the Holy Eucharist.²

In returning to their homes each one would be a missionary, preparing the way in the hearts of their relations and friends for the Apostle or Elder who should come afterwards to bring them organization and the Sacraments.

After the death of St. Stephen “they that were scattered abroad went everywhere preaching” (or, as the original means, announcing the glad tidings) “the word.”³ While it is “evident unto all men diligently reading Holy Scripture and ancient authors” that to those in the sacred ministry fell the chief work of carrying the Gospel to men, yet it is also evident that the devout laity were used as their “gifts” indicated the direction of their best service.

We may be sure there were everywhere men and women who, like Aquila and Priscilla, took some Apollos and “expounded unto him the way of God more perfectly.”⁴

We may be sure that Jewish converts, on re-

¹ Eph. iv. 11, 12.

³ Acts viii. 4.

² Acts ii. 46.

⁴ Acts xviii. 26.

turning to their homes after Pentecost, and entering the synagogue on the next Sabbath, would be asked, as was customary after the reading of the Law and the Prophets, if they had some "word of exhortation," as St. Paul was asked at Antioch.¹ When thus given an opportunity, we may know that, as St. Paul did at Thessalonica, they would "reason with them out of the Scriptures, opening and alleging, that Christ must needs have suffered, and risen again from the dead; and that this Jesus . . . is Christ."

They would also naturally follow the rule of the Jew, that where ten of their nation were settled they must meet for worship, and have one of their number act as Reader in the conduct of the service. The Christian layman would have a "church in his house," as Nymphas had at Laodicea,² and as Aquila had, first at Ephesus,³ and afterwards at Rome.⁴ Here his children and servants, and such neighbors as were disciples, would gather on the first day of the week, when he or some one selected would read the Scriptures and offer "the prayers," and give some word of instruction or exhortation. The way would thus be prepared for the coming of an Apostle and the ordaining of an Elder, who, in "the Breaking of

¹ Acts xiii. 15.

² Col. iv. 15.

³ 1 Cor. xvi. 19.

⁴ Rom. xvi. 5.

Bread" and in dispensing the Word, should minister to the young Church in holy things.

Nor was the work of the laity for the extension of the Kingdom of God confined to the Christians of Jewish birth, nor even to the proselytes. The educated Gentile laity, at an early day, were engaged in teaching, and even in preaching. Justin Martyr was always ready to give instruction as to the Christian faith to all who came to his quarters near the baths of Timotheus at Rome. When a learned philosopher became a Christian, he naturally became the head of some catechetical school, whose work was for those without the Church, rather than for those within it. Origen was a layman when he became the head of the school at Alexandria in A.D. 202. Everywhere "a Christian man of science, whether of the clergy or laity, held himself in readiness to discourse upon all subjects connected with religion; to remove difficulties, to answer questions, to resolve doubts—to prepare the heathen mind, in short, for an intelligent reception of the Gospel." (Mahan.)

Besides teaching, laymen, if considered able, were permitted to preach. Before Origen was ordained, Alexander, the Bishop of Jerusalem, and Theoctistus, Bishop of Cæsarea, requested him to come to their dioceses and preach in the churches, citing examples of laymen preaching with per-

mission of the Bishop, and even at times in his presence. Eusebius relates that some Bishops, for the benefit of the brethren, permitted lay persons to address the people in their presence. (*Hist. Eccl.*, lib. vi., c. 19.)

The fourth Council of Carthage, A.D. 398, ordered that no layman should preach in the presence of the clergy, unless at their request. We see, then, that in those first centuries, when in the conditions surrounding the Church there is much to remind us of the present time and our own country, the layman did his part in active work for the spread of Christ's Kingdom among men. Humanly speaking, it is not too much to say that if all had been left to the clergy, three hundred years would not have sufficed to have seen the Cross floating on the banner which led the Roman legions.

It is not necessary, in this day, to produce any arguments in favor of the use of fit laymen in active evangelistic and missionary work. In every diocese laymen are so employed. In cities, in suburban districts, and in isolated villages, laymen, duly authorized by their Bishops, are leading the people in public worship, making addresses to them, and preparing men for the coming of the Priest who shall baptize them, or the Apostle who shall administer to them "the laying on of hands."

The need is that work of this kind should be made more aggressive and effective by organization and the use of definite plan and careful method. Thousands of Churchmen are asking how this can be done. If we look back at former movements in the Church of England in which the laity have been used, we find that many have ended disastrously. Men are apt to throw all the blame on the Church because the authorities did not recognize the lay preachers and make their work a means of strength to the Church.

But the fault has been largely with the systems under which the work was carried on, which, from their very nature, led to the formation of separatist bodies. Take two examples:

Whether Wiclif intended it or not, laymen appear to have been used before his death in his well-trained band of preachers, who went throughout the land teaching from the Bible which their leader had translated for them.

The Bishops were favorably disposed, and at first recognized them. But the fact that the preachers were itinerant, that they would acknowledge no authority but that of Wiclif, made their work not a part of the machinery of the Church, but something entirely outside of it. This independent character of the movement resulted in the preachers denouncing the Church as wholly evil,

and so, despite their master's evident intention, his followers became Separatists of the most bitter kind.¹

There is much in the history of Wesley's work which is similar to that of Wiclif. There was the same longing for reform, and the same zeal to have the Gospel preached to the neglected or the indifferent people of England. His first idea was to have the work done under the Bishops.² In this case, however, the Bishops refused to aid the movement, and Wesley adopted lay agency, which, like Wiclif's, consisted of itinerant preachers, independent of the Church, and under the leadership of an individual. It is true that he earnestly and constantly affirmed that he was a Churchman, and would live and die in the Church of England. But with his death came the separation for which his "method" had prepared his followers.

The lesson is plainly this: if lay agency is to be used to strengthen the Church, it must be organized under the authority of the Episcopate, and work where there is a parish in connection with it. It is on these lines that lay work is now being conducted in England and in the United States, and this is the reason one can have confidence in its usefulness. It is unprofitable to sigh over the

¹ *Wiclif's Place in History.*

² *Southey's Life of Wesley*, p. 247.



past, but one cannot help believing that if the laity during the first half of this century in this country had been trained and set to work, the Church in the United States would have been saved the reproach that it was the Church of the "well-to-do." It would also have tended to stop the deplorable leakage which resulted from Churchmen from England and from Eastern homes settling in Western villages, where there was no parish or mission, or in the country, many miles from the church in the town, too far distant to attend. The children of these men are connected with the religious societies which ministered to them in their spiritual destitution.

The spirit among the laymen of a desire to have their part in the aggressive work of the Church is everywhere apparent. Its outward signs are in such organizations as the Lay Helpers' Associations, which, beginning in London in 1865, are now to be found in many Dioceses. In the United States the Brotherhood of St. Andrew is one great proof that laymen realize their responsibility, and desire to work under the authority of the Episcopate, and also under the parochial clergy.

Bishops and other clergy have long seen the necessity of utilizing lay agency, if the Church is to do her work in this country. This is well voiced in the words of the Bishop of Long Island, who,

writing in 1887, says: "The urgency for Church extension, and for work of every kind necessarily preliminary to such extension, in view of their already overtasked energies it is in vain to look to the clergy to perform. . . . There is one hope, the diffused and latent priesthood of the baptized lay members of the Church. I am persuaded that the Church can have all the help she needs from her laity, if she will not only ask for it, but formally open the ways. The feeling, as I have found it, largely prevailing among our earnest laymen, is one of desire, not only for work, but as well for work that can be done by method and under authority."

The following chapters are written in the hope that they may assist in "opening up the ways," and be helpful in suggesting "work that can be done by method and under authority."

The Church in this land has now her day of opportunity. All Churchmen believe that. But to take advantage of it, there must not be a mere rest in the satisfaction of her rich heritage, nor a mere pride in her apostolic lineage. Her sons must go to work. Acting under Title I., Canon 12, there is abundant scope for development of system in the use of Lay Readers and Lay Evangelists. From every parish as a centre, laymen, prepared for the work, should carry the Gospel of the King-

dom into the city, the suburbs, and the country around. It can be done. It is being done in places.

In the general breaking away from the narrowness of sectism, men long, though they know it not, for the breadth, the depth, the height, of the Catholic and Apostolic Church in which we believe. But few will ever hear of it, unless the laity are used to carry the message and prepare the way.

Out of a heart burdened with a knowledge of the work, and the impossibility to touch the greater part of it with the clergy alone, the Bishop of Western New York cries: "Without lay helpers, what can an American Bishop do?"

It is a cry which will find its echo in the hearts of Bishops and other clergy throughout the land. May God hasten the day when Laymen's Leagues, like that at Buffalo, may enable the good Bishop mentioned, and others all over the land, to say: "*With* lay helpers behold what an American Bishop, by God's grace, can do."

CHAPTER II.

THE LAY READER IN HISTORY.

IT is proposed in the following chapters to treat of the use of Lay Readers in work for the extension of the Kingdom of Jesus Christ. It will be well, then, to consider the place which this order of men has occupied in the history of the Church. Let it be borne in mind, however, that history is not here examined for the mere purpose of determining the use to be made of Lay Readers in the present day. What the Lambeth Conference of 1888 stated with regard to the "Historic Episcopate" may, with the change of one word, be taken as the key in considering the minor order of Readers: "Locally adapted in the methods of its *work* to the varying needs of the nations and peoples called of God into the unity of His Church."

In the last chapter it was said that wherever there were ten Jews they were required to meet for worship on the Sabbath day. If there was no synagogue, they assembled by the sea or near some stream, as St. Paul found Lydia and others gathered "by a river-side" at Philippi,¹ "where

¹ Acts xvi. 13.

prayer was wont to be made." From the time that Ezra had established the frequent reading of the Law in public, the synagogue system had developed, until in the time of the Maccabees the synagogue was the centre of religious life wherever there was a settlement of Jews. It filled the need which devout Jews must have felt for public worship and instruction.

At the synagogue service, the Reader was a male member of the congregation selected for the purpose. The address or exposition of the Scripture lesson was made by a Priest or Levite, if one was present; if not, by a layman invited by the officers of the assembly.¹

The office of Reader in the Christian Church cannot positively be found mentioned by any writer earlier than Tertullian (A.D. 135-217). Many have thought that it could be traced to the custom of the synagogue, and probably existed in the Apostolic age.

Justin Martyr, in speaking of the Sunday service and the reading from the "writings of the Apostles and Prophets," which preceded the celebration of the Holy Eucharist, says: "When the Reader has done, the Bishop makes a sermon."² But the "Reader" here mentioned may have been

¹ Geikie's *Life of Christ*, chapter xiii.

² *Apol.*, I., § lxxxvii.

a Presbyter or Deacon. There is nothing in the text to show that he was not. However this may be, Tertullian mentions the office of Reader (*lector*) as distinct from that of Bishop, Presbyter, or Deacon.¹ His mention implies, certainly, their established use, with stated duties, in his time.

The Apostolic Constitutions (the first six books of which were probably compiled in the second century) give the duties of the Reader as follows: "The Reader is in the middle, standing upon a high place, and reads the Books of Moses, of Judges, of Joshua, and of Kings and Chronicles; and in addition to these the Books of Job and Solomon, and the sixteen prophetic books. The two Lessons having been read aloud, some one sings the Psalms of David, and the people sing softly the antiphones, and afterwards our own Acts are recited and the Epistles of Paul our fellow-laborer, which he sent to the Churches under the guidance of the Holy Spirit. After these things the Deacon or the Presbyter reads the Gospel."² St. Cyprian (martyred A.D. 258) frequently writes of Readers, and of their "ordination" to that office. In his time they were sometimes called "teachers of the hearers" (*doctores audientium*).³ This title would imply that they were used as catechists, in-

¹ *De Praecript. Haer.*, c. 41.

² *Const. Ap.*, II., 57.

³ *Eps.* 24 and 33.

structing those who were preparing for Holy Baptism, for the term "*audientium*" was applied to one class of catechumens. St. Cyprian states that the office of Reader was often an introduction to the higher orders of the Church. The age which it was generally considered necessary one should have reached before he was permitted to exercise this office was eighteen years. There are instances recorded, however, when Readers were much younger. This was especially the case with youths of high rank, among whom it appears to have been a favorite office. Socrates, the historian, tells how Julian (the Apostate) became a Reader in his boyhood, that he might deceive his cousin Constantine as to his belief. In the Eastern Church Readers were set apart by the imposition of hands. In the Western Church they were commissioned by a form such as this: "Take thou this Book, be thou a Reader of the Word of God, which office if thou fulfil faithfully, thou shalt have part with those that minister in the Word of God." They were not permitted to read at the altar, but at the lecturn (*pulpitum*). They were not to read the Epistle or the Gospel when they were a part of the office of Holy Communion. They were then read by a Deacon.¹

The Readers rose to greater importance after

¹ Bingham's *Antiquities*.

the year A.D. 313. At this time the Council of Neo-cæsarea passed a canon which limited the number of Deacons in any city to seven. Heretofore the number had varied. From this time the diaconate became what it has remained ever since, a mere stepping-stone to the priesthood. As Deacons became scarce their places were largely filled by Readers, who performed all the duties belonging to the diaconate except baptizing and administering the cup in the Holy Communion. Later on, the ecclesiastical order of Sub-Deacon was created, and this, in the Western Church, supplanted the office of Reader, although the latter did not become extinct.

The Reader in the Church of England.

When the Church of England was in process of reformation, provision was made to continue the office of Reader. An act of Parliament was passed which authorized the Bishops to prepare an Ordinal for making Priests and Deacons and "other Ministers." (Act of the 3 and 4 Edward VI., c. 12.) These last words referred to Readers, as is shown by the Ordinal which was prepared, for in it there is an office for the "Admission of Readers." At a Convocation held at Lambeth early in 1559 there were drawn up: "Injunctions to be con-

fessed and subscribed by those that were to be admitted Readers." In this document their duties are defined as, "Reading the service of the day, Litany, and Homilies." They are prohibited from administering Baptism or the Holy Communion, and from preaching or marrying.¹

Immediate action was taken by Archbishop Parker, who, on January 7th of the next year, issued a Commission to the Bishop of Bangor to hold an ordination at Bow Church, London. On this occasion "five Readers" were "ordained," in company with five Deacons.²

In April, 1661, a Convocation was held at Lambeth, and the "Injunctions" of 1559 were ratified. It was at this time determined that Readers should be appointed by the Bishops, and that those who were admitted to the office should receive letters certifying their admission. This Convocation also increased their powers, giving them permission to say the services of the Burial of the Dead and the Churching of Women.³ This permission would seem to be necessary, when it is learned from Burn's *Ecclesiastical Law* that: "It was usual in England to admit Readers to officiate in churches or chapels where the endowment was small, to

¹ Strype's *Annals of the Reformation*, vol. i., p. 275.

² *Ibid.*, p. 129, and his *Life of Parker*, vol. i., p. 129.

³ Cardwell's *Annals*, vol. i., pp. 264-69.

the end that Divine Service in such places might not be altogether neglected."

In order that the office of Reader should be made permanent, an act of Parliament was passed in 1602, which made perpetual the statute of Edward VI. mentioned above. (1 James, c. 25.)

During the Commonwealth none were of course appointed, and after the Restoration their office gradually became obsolete. The last Diocese in which they were licensed was in Sodor and Man, under Bishop Wilson.

From his decease, in 1775, the office was unknown in England until it was revived in 1866 by Convocation.

For some years before the date last named in the paragraph above, the need of lay help had been felt. In 1864, when the Bishop of London's Fund was started, it was suggested that the regular assistance of six hundred additional lay agents, specially appointed as Readers, was required in London alone, to give efficiency to the work of the clergy. On May 6, 1866, the Lower House of Convocation passed a resolution expressing the prevailing opinion. It stated: "That the spiritual wants of the Church would be most effectually met by the constitution of the office of Sub-Deacon, or Reader, as an auxiliary to the sacred Ministry of the Church."

On Ascension Day of the same year the Bishops of both provinces met at Lambeth, and after carefully considering the matter, passed resolutions sanctioning and encouraging the employment of duly appointed Lay Readers. They also set forth a form for their admission, which closely followed that long used in the Western Church.

Archbishop Tait, writing in 1881, speaks of what had been done under the action of Convocation, notably in London. "What is now needed," he writes, "in my opinion, is, that throughout every diocese in England the resolutions of 1866 should be vigorously acted on, and that laymen should be set apart to assist the clergy." Efforts in this direction, he urges, should be "extended, organized, and formally incorporated with our regular Church system, under the express authority of the heads of the Church."

Under the resolutions of 1866 Readers were permitted to exercise their office in "unconsecrated buildings and in the open air." In consecrated buildings they could only render assistance by reading the Lessons for the day. In order to increase their usefulness, the Upper House of Convocation in 1884 agreed "that they should conduct such services in consecrated buildings as should be approved by the Bishop, not being the appointed service for the day, and also to publicly catechise."

The Lower House, by a majority of six, rejected this, as, in their opinion, contrary to the law of the land.

It has since been shown by lawyers that this supposition was not correct, because no act of Parliament had ever been passed repealing the first Act of Uniformity (2 and 3 Edward VI., c. 1), which has the words: "It shall be lawful for all men in churches and chapels, etc., to use openly any psalm or prayer taken out of the Bible at any due time, not letting or omitting thereby the service or any part mentioned in the Prayer Book." The legal right of the laity to use consecrated buildings for devotional purposes is thus evident, consequently those in minor orders can so use them.

Acting on this legal right, the Readers' Board of the Diocese of London, a body appointed by the Bishop "to supervise all matters connected with Readers in the Diocese," drew up regulations in April, 1890, which permitted "Diocesan Readers . . . to conduct such extra services in consecrated buildings as the Incumbent may wish, and as the Bishop may approve."

In April of the next year further instructions were issued, which defined what Diocesan Readers could do in consecrated buildings: "The Bishop approves of the use by them at such extra ser-

vices, on Sundays or week-days, of any portions of the Bible and any parts of the Prayer Book, except those parts which can only be properly used in church by a Priest, provided always that such extra services shall not be given in place of the regular services for Matins and Evensong; the Bishop further approves of Diocesan Readers giving addresses and expositions of Holy Scripture, and catechising at the extra services."

The term used above, "Diocesan Reader," is in distinction from "Parochial Reader." The former, in the Diocese of London, receives a permanent commission, revocable by the Bishop, with permission to work in any parish in the Diocese at the request of the Incumbent. The latter receives a commission to conduct services only in the parish to which he is licensed, which commission becomes void at the death, or on the removal, of the Incumbent.

In the Official Year Book of the Church of England for 1893, over 1500 Readers are reported as holding commissions in 31 Dioceses. In the discussions in Convocation as to their training, the Year Book says: "There are indications of a full understanding of the importance of lay agency, and a readiness to give it a permanent and official status in the Church, such as it may rightly claim and possess for its success." In the reports of

the 78 Indian, Colonial, and Missionary Dioceses, there are 19 which make no report of Readers. In the 59 reporting, there are 1137 Readers who are paid, 2159 whose services are voluntary, and 481 part paid and part voluntary, giving a total of 3777 Readers. (Year Book, 1893.) The Diocese of Melbourne, Australia, has more licensed Readers than any other in the Anglican Communion. It reports for 1893, 56 paid Readers and 238 voluntary. The Diocese of London reports 233.

In addition to those who hold commissions from their Bishops, there are those who exercise the functions of Readers without holding licenses. This fact detracts from the value and importance of the office, and Readers representing fifteen English Dioceses respectfully protested against it in 1888, suggesting that each Bishop should enforce the resolutions of Convocation.

The Reader in Scotland.

It is interesting to know that three years before the action of the Convocation at Lambeth in 1866, the General Synod in Scotland had passed a Canon in regard to Readers. In 1863 the Bishops were empowered to appoint Lay Readers, who should be permitted "to read Holy Scripture and to conduct the ordinary services of the Church." Under

this Canon, on January 29, 1865, Lord Rollo was made a Lay Reader by the Bishop of St. Andrew's. The candidate knelt at the altar rail, and the Bishop delivered the Bible into his hands, saying: "Take thou authority to read the Common Prayer and Holy Scripture in the congregation of God's people assembled for worship, and in this and all thy works, begun, continued, and ended in Him, may the blessing of God Almighty, the Father, the Son, and the Holy Ghost, be upon thee and remain with thee forever. Amen."

The number of Readers in Scotland is not reported in the Year Book, and an attempt to procure it by correspondence failed.

CHAPTER III.

UNORGANIZED WORK OF LAY READERS IN THE UNITED STATES.

IN the last chapter there was traced the history of Readers as a minor order in the Church of England. But besides the order of Readers, there appears always to have been the custom, which might be called a part of the common law of the Church, that in case of emergency or necessity fit laymen could read the ordinary services of the Church in the congregation. In fact, the rule of the synagogue, "first a Priest, then a Levite, then a layman," seems to have gone over in spirit into the Christian Church.

In England, expressed in words it was as follows: "In churches destitute of a minister, or at times when he is absent from his parish, or prevented from officiating by sickness, etc., the Warden, or a Vestryman, or other fit person from among the laity, may read the public service and a printed sermon in his stead."¹

The principle underlying this is the priesthood

¹ Bingham.

of the head of a family. It is the right and the duty of the head of a household to lead its members in devotions when they gather for common prayer. If two or more families are together, then the head of one would lead the worship of the families. There might be friends and neighbors present. It would then in a way cease to be the worship of a family: it would be a small congregation of Christian people assembled for common prayer. If a Priest or a Deacon were present, he would naturally lead the worship. If there were none such present, then it would be the recognized right of any man, selected by the others, to act as Reader, using the Book of Common Prayer, omitting, of course, those portions which can be said by the Priest alone.

All over this land, among scattered families and in small communities, the above has been the practice among Churchmen, as it is to-day. There have always been laymen acting as Readers, upon whom necessity has thrust the office. The head of a family has had a "Church in the house," beginning with his own, and gradually including friends and neighbors, who followed the "old paths." The work of such men has often been the means of keeping alive in the hearts of scattered Church folk love and loyalty to their Spiritual Mother. Hundreds of parishes and missions

owe their foundation to just such work, for the Reader instinctively, as a Churchman, has communicated the knowledge of his efforts as soon as possible to the nearest clergyman, or to the Bishop, and the work has then received the tacit or expressed sanction of those in authority.

In the American Colonies there is abundant evidence to show that Churchmen read service for their own households or for collected families, and that where there were many they chose one among themselves to act as Reader.

In the earliest days of Jamestown, Va., when death took away the faithful Priest, the Rev. Robert Hunt, the colonists selected one of their number, who read the daily prayers, with a sermon on Sundays. This was continued until a clergyman was sent from England.

When John Morton settled at Quincy, Mass., in 1623, he attempted to keep up the style of an English squire. He gathered his family and his thirty servants for daily prayers, on Sunday was their Reader, and Christmas day was celebrated with great festivity. But such doings could not be tolerated by the Puritans, and so John Endicott, of Boston, visited him, and the result was that Morton was fined for "ungodly speech."

Refusing to pay, he was imprisoned and then sent back to England, his offences being stated as

two: being of a gay humor, and using the Book of Common Prayer. Poor Morton wrote an account of his treatment, stating, among other things, that there were to be found in New England "two sets of people, Christians and heathens, and these last more friendly and full of humanity." When he returned to settle his estate he was imprisoned. Broken in health and spirits by such discipline, he died shortly afterwards.¹

In Salem two brothers, named Brown, who declined as far as they were concerned to deny by their actions the declaration of the original company that they "were not Separatists from the Church of England," were accustomed to gather their household for the daily prayers. When they ventured to read the Book of Common Prayer in a company of a few friends and neighbors who began to meet with them, Mr. Endicott had them appear before him and the "ministers" to answer for their offence. The brothers defended themselves too ably. They reminded their judges of the declaration made so short a time before, that they had no idea of separating from the Church of England. They said that as the Prayer Book was the Word of God or the words of godly men, it could not be called corrupt. But the result was, they were told that "New England was no

¹ McConnell's *History of the American Episcopal Church*, p. 37.

place for such as they," and they were ordered to return to England, losing their share in the colonial venture.¹

In New York, Colonel Heathcote, one of the founders of Trinity parish (1697), issued orders to the militia, over which he had command, requiring the captains to read to their men his orders in regard to keeping Sunday: "That in case they would not agree among themselves to appoint Lay Readers, and observe Sunday as best they could, he would call them under arms and make them spend the day in drill." He took this course to correct the manner in which the Lord's Day was passed in New York.²

In Philadelphia, in 1680, George Keith, a convert from the Society of Friends, gathered people together and served them as Reader until a clergyman was sent from England who organized this congregation, and founded Christ Church.³ Keith himself went to England, received Holy Orders, and returned as one of the first missionaries of the Society for the Propagation of the Gospel.

The need of more clergy in Maryland and Virginia led to the employment of Lay Readers in those colonies.

¹ McConnell's *History*, p. 38.

² Van Antwerp's *Church History*, vol. iii., p. 328.

³ *Ibid.*, p. 333.

In 1702 there received the royal assent a law passed by the Assembly of Maryland in regard to this matter. It provided that "a sober and discreet person might serve as Lay Reader, in the case of there being no incumbent, who should be approved by the Ordinary, and to whose use a portion of the ministerial tobacco might be applied." The licensed Lay Reader, on taking oaths, was permitted to "read Divine Service, Homilies, and such other good authors of practical divinity as shall be appointed."¹

It appears that this permission led to abuses in the Church. This is shown by the condition of Virginia in regard to clergy. In a letter written by Morgan Godwyn, of Christ Church, Oxford, who had spent some years in Virginia, are the words: "There being no law obliging the Vestries to any more than procure a Lay Reader (to be obtained at a very moderate rate), they either resolve to have no clergy at all, or reduce them to their own terms, pay them what they please, and discard them when they please. . . . Two thirds of the preachers are made up of Readers, lay Priests of the Vestries' ordination, and are both the shame and the grief of the rightly ordained clergy."²

¹ Bishop Perry's *History of the American Episcopal Church*, vol. i., pp. 143, 144.

² *Ibid.*, p. 240.

This shows the necessity of the language of the present Canon regulating Lay Readers: "But such license shall not be granted for conducting the service in a congregation without a minister, which is able, and has had reasonable opportunity, to secure the services of an ordained minister."¹

In 1743 the people of New Milford and New Fairfield, Conn., met together on Sundays, and one of their number read some parts of the Book of Common Prayer and a sermon; but "the Independents, to suppress this design in its infancy, prosecuted and fined them for it."²

In the history of the Church in the United States there are two general periods of Readers' work. The first is what may be called the period of desultory, individual action. It was the time during which laymen often took the office upon themselves, or when a clergyman called upon any man he judged fit to read the service. The second period is that of action under Canon law and under written license from the Bishop.

The writer knows from Churchmen now living, that in the first part of this century the general custom was such as is outlined in a letter to

¹ This clause was inserted in 1883. The employment of theological students by congregations able to support a clergyman led to its enactment.

² Bishop Perry's *History*, vol. i., p. 298.

him from an aged clergyman of the Diocese of Maryland. He says: "Fifty years ago the clergy called upon any fit man, sober-minded, with proper gifts, to conduct services in places where people could be gathered together to worship God according to the Book of Common Prayer. Before I became a candidate for Holy Orders, I frequently read service at the request of different clergymen, and I never was a licensed Lay Reader."

One example will illustrate the custom in regard to Readers in small towns and villages. In 1811 William Osborn, in company with other Connecticut Churchmen, settled near Paris, in what is now the Diocese of Central New York. The parish organized at that point is the oldest within the present Diocese. When a boy, John Osborn, the son of William, often heard old men say, with pride, that never since the church was built had the service on Sunday been omitted. In 1844, when the congregation assembled one day, there arose an emergency, owing to the unexpected absence of the clergyman. On that Sunday there was no one present in the church who had ever read the service in public. The Vestrymen asked one after another to act as Reader, but no one was willing to undertake the office. John Osborn, our informant, then sixteen years of age, heard an old man say sadly, that if they went to their homes

without the prayers, it would be the first time it had ever occurred in the parish. The thought of this touched the heart of the boy so deeply that he offered to read the service himself, if the rest thought he could do it. His seniors encouraged him to try, and young Osborn read the Morning Prayer and Litany. For forty years after that, as occasion demanded, he performed the functions of a Reader in that parish and neighborhood.

From the Atlantic to the Pacific, before the day of systematic lay effort, Readers founded parishes, kept churches open, and as pioneers prepared the way for the coming of a Priest. Here are a few illustrations. Bishop Tuttle, in a letter to the writer, says: "The church of my native town, Windham, N. Y., was started by Samuel Gunn, a famous Lay Reader of the early part of this century." One of the strongest parishes in Missouri, Grace, at Kirkwood, "was begun and nurtured and ministered to, until its building was erected, by Harry I. Bodley, a Lay Reader."

At Robin's Nest, Ill., in Bishop Chase's day, a Lay Reader read the service and sermons for years at a time. When Bishop Tuttle was sent to the Territories of the Rocky Mountains he found men who had been acting as Readers. In the letter from which an extract was quoted above, he gives a picture of lay work, its difficulties, failures, and

successes, as it has been known in a measure all over the West: "In the early days, in the mining regions of Montana and Idaho, the men fit for Lay Readers intellectually were not fit in character; and those fit in character were not competent in elocution and education. In Virginia City, Mont., a clever Englishman, — by name, attempted to serve as Lay Reader before I reached the Territory (1867). But it was known that he drank overmuch, and after holding services half a dozen times, they ceased. Still, his were the first services of the Prayer Book held in Montana, save that here and there in every mining camp I found that from the first some one had brought along a Prayer Book in his gripsack, and that when a death occurred he was called upon to read the Burial Service. This was so much the custom as in a striking way to prepare the path for the coming of our regular services.

"After reaching Virginia City, I appointed the teacher of the day-school, who was a Baptist, to act as Lay Reader, to keep up the services until I could secure a pastor for them, or return myself to take charge. But after a few Sundays of trial almost no one came, and he gave up.

"In two places in Utah (Plain City and Layton), where a clergyman came to visit once a month, two Englishmen acted as excellent and efficient

Lay Readers, holding services constantly. There were godly men also who kept up Sunday-schools in places, who, because of their timidity, I could not prevail upon to hold lay services for adults. In Silver City, Ida., a Mr. George Voss, a Canadian Churchman, a carpenter, kept up a flourishing Sunday-school, when no minister of any sort lived in the place, and my yearly visit was all he had to guide him."

The period of individual action began to close in 1871, when the first Canon was passed in regard to licensing Lay Readers other than candidates for Holy Orders. The Canon was made necessary by the increasing use of laymen in active work for the Church, and the knowledge that this should be done under proper regulations. Both the clergy and laity began to have views in regard to lay effort, which had previously not been held in any large degree.

This can be shown in the words of a well-known layman, William Cornwall, of Louisville, Ky. In a letter before us he writes: "From 1858 to 1867, in carrying a Bible-class at Christ Church through the Lessons, Epistles, and Gospels, I came to the conclusion that the destitute regions of the United States could only be taught the true faith by the use of Catechists, Readers, and Teachers and Exhorters. To carry this into effect, I began

work in this county eight miles by road from my home." From 1867 Mr. Cornwall has continuously for twenty-six years served that mission. The population has changed, German Roman Catholics have taken the place of American farmers, but still, although seventy-nine years of age, he holds service regularly in St. James's Mission with its eighteen communicants. He says: "I will continue my testimony to the American people, that with the Prayer Book and lay work properly guided, there is ample provision to teach and to save this people. The clergy will be found near the Lay Reader, willing and joyful to administer the Holy Sacraments. The superficial ecstasies of our day ought to be replaced and superseded by the sublime paragraphs of the Catechism: What is thy duty to God? What is thy duty towards thy neighbor?"

The work done by Lay Readers, during the greater part of this century, although most of it was under some clergyman or had some recognition from the Bishop, was not always under supervision, or even expressed authority.

Since 1871 this has rapidly changed. There has developed careful system in the issuing of licenses. The tendency both of legislation and practice has been to make the office of Reader one upon which value is placed by those who hold commissions,

and to increase the estimation in which the congregations hold their services. As in England, Readers are in fact more and more looked upon as constituting a minor order in the Church. There is less disposition for a layman to take this office upon himself, or for a parish Priest to set any suitable man to work, without first securing for him a license from the Bishop. With this, the usefulness of the Reader and the estimation in which his office is held have increased, and method and organization have made his services more valuable. To understand how this has come about, it will be necessary to know what the legislation of the American Church has been with reference to Lay Readers.

CHAPTER IV.

LEGISLATION IN THE AMERICAN CHURCH CONCERNING LAY READERS.

THE writer is indebted to the Rev. William J. Seabury, D.D., Professor of Ecclesiastical Polity and Law in the General Theological Seminary, New York, for much of this chapter, which relates to the Canons and their changes.

In 1804 the Journal of the Church Convention states that: "A proposed Canon concerning Lay Readers was adopted and sent to the House of Bishops, who returned it with their concurrence." This Canon was as follows:

CANON X.

RESPECTING LAY READERS.

No Candidate for Holy Orders shall take upon him to perform devotional service in any Church, but by the permission of the Bishop or Ecclesiastical Authority of the State in which said Candidate may wish to perform such service. And it shall be the duty of the Bishop or Ecclesiastical Authority to limit and confine

every such Candidate to such part or parts of the Common Prayer Book, to such dress, and to such stations in the Church, as are appropriate only to Lay Readers; and also to point out what sermons or homilies he shall or may read to his Congregation. And a nonconformity on the part of the Candidate to such restrictions shall be deemed in all cases a disqualification for Holy Orders.

It will be noticed that this Canon refers only to candidates for Holy Orders; it was not until 1871 that the American Church took any official cognizance of other Lay Readers.

In the collection of Canons "agreed on in the several General Conventions of said Church, and set forth with alterations and additions in General Convention, 1808," is:

CANON XIX.

RESPECTING CANDIDATES FOR ORDERS WHO ARE LAY
READERS.

No Candidate for Holy Orders shall take upon himself to perform the service of the Church, but by the license of the Bishop or Ecclesiastical Authority of the Diocese or State in which such Candidate may wish to perform the service. And such Candidate shall submit to all the regulations which the Bishop or Ecclesiastical Authority may prescribe; he shall not use the Absolu-

tion nor Benediction ; he shall not assume the dress nor the stations which are appropriate to Clergymen ministering in the Congregation, and shall officiate from the desk only ; he shall conform to the directions of the Bishop or Ecclesiastical Authority, as to the sermons or homilies to be read, nor shall any Lay Reader deliver sermons of his own composition, nor, except in cases of extraordinary emergency or very peculiar expediency, perform any part of the service when a Clergyman is present in the Congregation.

A nonconformity to this Canon shall be deemed in all cases a disqualification for Holy Orders.

In the Journal of the House of Bishops for 1814 is this entry :

Friday morning, May 20, 1814, the following declaration was proposed and agreed to :

“ It having come to the knowledge of this House that some doubts have arisen in certain districts in reference to the sense of some of the provisions of the 19th Canon, they hold it expedient to make the following declaration, to record it on their minutes, and to communicate it to the House of Clerical and Lay Deputies.

“ So far as concerns regulations in reference to the place of officiating and to ministerial dress, the Bishops suppose that the prohibitions of this Canon were grounded merely on the propriety of guarding against popular mistakes, which might otherwise rank among the number of the Clergy a person not ordained.

"Accordingly they conceive that the design of this Canon reaches every circumstance of position and dress which the customs of the Church and the habits of social life may render liable to misconception in the premises. On this ground the House of Bishops consider it as contrary to the design of the Canon for Candidates to read sermons from the places usually considered as appropriated to ordained Ministers, or to appear in bands or gowns or surplices."

This may throw some light on the Canon as it now is. Dr. Seabury says, in a pamphlet prepared by him as a guide to those seeking Holy Orders: "The present Canon unhappily ignores the question of position. The rule of interpretation as to the prohibition of any particular dress is the likelihood of its being mistaken, under the custom of the Church and the habits of social life, for the dress of a clergyman. At the present day there are other vestments which, to the custom of the Church and the habits of social life, are not wholly unknown, and these by parity of reasoning come within the same category. But reasoning in the other direction, it would seem permitted by the Canon that the Lay Reader should wear any proper dress which the congregation would have no difficulty in distinguishing from those which, according to the custom of the Church and the habits of social life, were appropriate to the clergy."

In the revision of 1832, the Canon of 1804 amended in 1808 was submitted as Canon 22, with no change proposed except the omission of the last clause, beginning, "A nonconformity to this Canon," etc. As finally adopted in 1832, the Canon is numbered 11, and is the same as Canon 19 of 1808 down to the words, "license from the Bishop"; after which, for the words "or Ecclesiastical Authority" are substituted the words "or if there be no Bishop, the clerical members of the Standing Committee of the Diocese in which such Candidates may wish to perform the service"; and the substitution of the words "or said clerical members" in the two other places where the Canon of 1808 read "Ecclesiastical Authority."

The Canon remained the same, with one slight change, to 1871. In 1868 the Canon was Title I., Canon 3, Sec. 11; the words "and shall officiate from the desk only" do not appear.

It is interesting to note that in the Digest of Canons of the General Council of the Church in the Confederate States in 1863, Canon 11 is entitled, "Regulations Respecting the Laity"; and Sec. 3 of this Canon reads: "Persons desiring to act habitually as Lay Readers may do so with the consent of the Ecclesiastical Authority of the Diocese in which they are thus to read."

In the Digest of 1871, Title I., Canon 9, of "Lay



Readers" is the basis of the present Canon. It reads:

I. A Lay Communicant of this Church may receive from the Bishop a written license to conduct the service of the Church in a Congregation convened for public worship, as a Lay Reader.

II. (1) Such appointment may be made by the Bishop of his own motion, for service in any vacant Parish, Congregation, or Mission.

(2) But where a Rector is in charge, his request and recommendation must have been previously signified to the Bishop.

III. (1) The Lay Reader so appointed shall be subject to any regulations prescribed by the Bishop or Ecclesiastical Authority of the Diocese.

(2) He shall not use the Absolution nor the Benediction nor the Offices of the Church, except those for the Burial of the Dead and the Visitation of the Sick and of Prisoners, omitting in these last the Absolutions and Benedictions.

(3) He shall not assume the dress appropriate to Clergymen ministering in the Congregation.

(4) He shall conform to the direction of the Bishop as to the Sermons or Homilies to be read; or, in the absence of such directions, if he is officiating in a Parish or Congregation having a Rector, then of such Rector.

(5) He shall not deliver Sermons of his own composition.

(6) He shall not, except in case of emergency or pecul-

iar expediency, perform any part of the service when a Clergyman is present.

IV. The license authorized by this Canon may be revoked at the discretion of the Ecclesiastical Authority.

This Canon remained unchanged until 1883. At the General Convention of that year it was considered necessary to amend it, so that it was considerably enlarged and changed. With slight amendments and one important omission, it reads as at present :

I. A Lay Communicant of this Church may receive from the Bishop a written license to conduct the service of the Church in a Congregation convened for public worship, as a Lay Reader ; but such license shall not be granted for conducting the service in a Congregation without a Minister, which is able, and has had reasonable opportunity, to secure the services of an ordained Minister. Such license may be given by the Bishop, of his own motion, for service in any vacant Parish, Congregation, or Mission ; but where a Rector is in charge, his request and recommendation must have been previously signified to the Bishop. Such license must be given for a definite period not longer than one year from its date ; but it may be renewed from time to time, by the Bishop's endorsement to that effect. The license of any Lay Reader may be revoked at the discretion of the Ecclesiastical Authority.

II. A Lay Reader so licensed shall not act as such in any Diocese other than his own, unless he shall have received another license from the Bishop of the Diocese in which he desires to serve. If he be a student in any Theological Seminary, he shall also obtain the permission of the presiding officer of such institution.

III. Every Lay Reader shall be subject to such regulations as may be prescribed by the Ecclesiastical Authority. In all matters relating to the conduct of the service, and to the Sermons or Homilies to be read, he shall conform to the directions of the Minister in charge of the Parish, Congregation, or Mission in which he is serving, or, where there is no Minister in charge, to the directions of the Bishop. He shall not use the Absolution, nor the Benediction, nor the Offices of the Church, except those for the Burial of the Dead and for Visitation of the Sick and of Prisoners, omitting in these last the Absolutions and Benedictions. He shall not deliver Sermons of his own composition, but he may deliver addresses, instructions, and exhortations¹ in vacant Parishes, Congregations, or Missions, if he be specially licensed thereto by the Bishop. He shall not assume the dress appropriate to Clergymen ministering in the Congregation.² (He shall not without urgent reason read any part of the service, except the Lessons, when a Clergyman is present. This Canon shall not prevent

¹ The words "as a Catechist" are in this place as the Canon now stands.

² The remainder was omitted in 1886.

students in any college or seminary from reading such parts of the Chapel Services as may be assigned to them from time to time by the Presiding Officer.)

In 1886 the Diocese of Kentucky and the Missionary Jurisdictions of Colorado, Oregon, and Washington presented memorials to the General Convention, each calling for a larger use of Readers. That of Kentucky asks for legislation for what are called in England, in the directions of Bishops to Readers, "extra services," where the use of the full services of the Prayer Book are not possible. It calls attention to the loss the Church undergoes from the fact that laymen moving to country places are deprived of any care of the Church.

That of Colorado points out that there was a distinct order of Readers in the early Church, and that it is desirable to place the office on a permanent footing. The memorial is accompanied by a suggestion for a Canon. Its main features are :

1. Bishops shall examine, license, and admit by proper service fit men as Readers. If possible, at least one shall be assigned to every parish, etc.
2. Qualifications: Communicants at least twenty-three years of age.
3. Duties: to assist the clergy and to hold services in places where there are none.
4. As to what parts of the Prayer Book he can

use. 5. His dress is defined as a short surplice over a cassock, or a long, plain surplice, without any stole, etc. 6. The Reader may be appointed for life, the Bishop having power to revoke the license.

It suggested that Readers might be transferred from one Diocese to another, and that if a Reader filled his office worthily for three years he might be made a Perpetual Deacon.

The memorials from Oregon and Washington called for a revival of the office of Reader.

The Committee on Canons, having considered all these memorials presented, reported that its members were of the opinion that the Canon as it stood covered all the legislation needed in the premises.

The Canon appears in the Digest of 1886 with two amendments. After "addresses, instructions, and exhortations" are inserted the words "as a catechist." What is very important, however, is the omission of the entire clause beginning, "He shall not without urgent reason read any part of the service, except the Lessons, when a Clergyman is present," to the end.

The Canon has not been amended since 1886. In the Digest of 1892 it becomes Title I., Canon 12.

It may be said that in several matters the Canon lacks definiteness. Provision is made for the

licensing of a Lay Reader to conduct the service of the Church, and then it forbids him to use the Offices of the Church except certain ones named.

Dr. Seabury says that, strictly construed, the Canon forbids the Lay Reader to use any service in the Prayer Book except those for the Burial of the Dead and for the Visitation of the Sick and Prisoners. These services are no more Offices than is Morning Prayer or Evening Prayer. In fact, no service is called an Office in the Prayer Book but that for the Institution of Ministers. Common practice is on the presumption, that, according to usage when the Canon was enacted, the term "Service of the Church" referred to Morning and Evening Prayer, the Litany, and what is sometimes called the Ante-Communion Service, or a combination of two or more of these. A grave consideration is that under the term "Service of the Church" is included the Order for Holy Communion, so that, except as interpreted by usage and principle, a Lay Reader would be free to use all of it except the Absolution and Benediction.

Further consideration of the provisions of the Canon come later on, under various headings.

The unorganized work of Readers since 1871 has been of the same general character as that already outlined. The advance has been that the

licensed Reader has felt himself to be a commissioned officer of the Church, and has been given enlarged opportunities for work.

There have been still, Wardens and others, who have kept Church buildings from being closed, as the writer's own Senior Warden did in San Diego for five years between 1870 and 1880. There has been still, the laying of foundations, the working in isolated missions.

Perhaps the best example of individual work which has come to the writer's knowledge is that done by Major F. S. Earle, now residing in California. We give it as an illustration of what a layman can do. He has since 1871 acted as a licensed Reader in five Dioceses, and has been instrumental in founding two parishes and in erecting four Church edifices. In this his wife has been of invaluable assistance, as is known to many Bishops and Priests now living. At one time, when living in Arizona, and holding a license from Bishop Dunlop, he was the only man in that vast Territory who was recognized by the Bishop as authorized to conduct the services of the Church. There was no clergyman living in the Territory.

To illustrate the emergencies arising in isolated places, one Easter-day, while living at Tombstone, Ariz., when the church was decorated and the music prepared for as joyous a service as could be

had without the Holy Eucharist, Major Earle was taken suddenly ill. The congregation assembled, but no man in the church could be persuaded or coaxed to read the service. Was Easter to pass without any Prayer Book Service in Tombstone? No. Miss Miller, the sister of Mrs. Earle, said that rather than send the people away (the church was full) she would read the service herself, as much as she shrank from doing it. And read it she did.

Speaking of women acting as Lay Readers, the writer once had a visit from a devout woman who lived in the mountains some fifty miles distant. She had gathered together a few women and children in her rough, godless neighborhood, she said, and could she read to them Morning Prayer? "Is there no man who can do it?" was asked. "No, there is not a man that even believes in God." The writer told her that in the absence of the father the mother should read prayers for the family, and if in her little family of believers in the mountains there was no man who would lead in the worship of God, she should certainly do what she could herself. She read the Prayers for two years, and did good to herself and her neighbors.

A Western Bishop says that two of his "Lay Readers are women, giving all their time to it and Sunday-school work, in small places where the Priest comes once a month."

Although of course the Canon regulating Lay Readers intends that the office shall be held by men only, yet as it is worded, if strictly and verbally construed, a woman could be licensed to act in that capacity. The words are: "A Lay Communicant of the Church may receive from the Bishop a written license to conduct the services of the Church."

The Canon should be amended with statements as to sex and age, etc.

CHAPTER V.

WORK FOR THE READER IN AMERICA—THE NEED AND THE RESPONSIBILITY.

WE have traced in the foregoing pages the development of a minor order in the Church. In some respects the modern office of Reader is a revival of the ancient Ecclesiastical Order; but in reality it is the living organism of the Church, adapting itself to the "varying needs of nations and peoples called of God into the unity of His Church."

"No National Church can meet its responsibilities by working on the lines of a mere inheritance. New problems are presented as civilization progresses. We need not shrink from the introduction of agencies supplemental to those with which we are familiar. Ancient ones, long disused, may be revived, and new ones will be devised where precedents are not available. Only let all be done within the limits of Canonical permission—and under the Bishop."¹

¹ Bishop Lay's *The Church in the Nation*, Paddock Lectures, 1885, p. 140.

The Reader of the first centuries exercised his office chiefly in reading the Holy Scriptures in the Church. The Reader of to-day has become, by natural growth, of far larger usefulness. At every stage of the evolution of the office of Reader the Anglican Church has recognized and directed its growth within the proper lines.

We prefer the term "Reader" to "Lay Reader." It was the ancient name. It is the word used in England in licenses and reports. We think it would be well to use the term "Lay Reader" in the case of a layman being called upon to read in emergency, and that the layman who holds a license be spoken of as a Reader.

The Lay Reader in the United States during the first part of this century was a layman exercising his right to read the service of the Prayer Book in the worship of the family, whether of his own household alone, or with added friends and neighbors, gathering as a portion of the family of God for devotions. The Reader of to-day is a layman formally admitted by the Bishop, either by a license and service, or by license alone, into an order of men recognized by Canon Law, and with functions defined.

There is nothing in the ancient Church which exactly corresponds to the office as it exists now. While men have been talking about restoring minor

orders in the Church, one has naturally and healthfully grown up with powers and possibilities which no ancient one possessed.

And yet there has been no encroachment upon the functions of the priesthood, nor is there any desire nor any probability that there will be any such encroachment. Readers are laymen, but the diffused latent priesthood of the laity is being manifested, to the glory of God and the good of His Church.

The Church has suffered because this priesthood has not been exercised. Moberly, in his *Administration of the Spirit* (Brampton Lectures, 1868), has some fine passages on this point: "Both sides have suffered, the clergy much, but the laity much more. For the responsibility, which indeed belongs to all alike in their respective places and degrees, is thrown, as if it were a professional burden, or privilege, or interest, or craft, upon the clergy; and so the lay people are taught to think themselves free—outside of the sacred framework of the Spirit-bearing Church, and therefore outside (except so far as out of their own free bounty and personal activity they volunteer to do work not their own) of all the gracious and spiritual labors of the Spirit-bearing Church, forgetting that, according to the Apostle, 'all the body by joints and bands having nourishment ministered, and

knit together, must increase with the increase of God.' It is the truer doctrine of the collective priesthood of the entire body of Christ, with its diffused responsibility, in a multitude of ways essential to its being and well-being, and helpful and subsidiary to its exercise; such doctrine might, by the blessing of God, tend to check extravagance of one-sided doctrine on either side, and fall in helpfully to aid in the settlement of various important questions, which, as the life of the Church develops itself under new and ever-varying conditions, in one country after another, are continually arising and pressing for solution."

The question which is pressing for solution in this country is: How can the Church carry the Gospel of the Kingdom to the indifferent and wicked in the cities, and into country districts either wholly neglected or under a preaching whose one burden is the necessity "of getting religion," or becoming a Christian by undergoing a certain "experience"? The people of the United States need the teaching and training and worship of this branch of the Holy Catholic Church.

The late Judge Sheffey, of Virginia, who will not be accused of having a too exalted idea of this, once wrote: "I believe this Church is the power ordained of God for the conservation of religion and the stability of public virtue on this continent."

We believe this, and more: we believe that it is that portion of the Holy Catholic and Apostolic Church which has mission and jurisdiction in these United States of America. She has a message to every baptized person as a member of the Church of Jesus Christ, calling him in love into the unity of the Body of Christ, that the world may know that He is of God. She has a message as well to all who have not been born of water and of the Spirit, calling them to repentance and Holy Baptism.

If we look at the map of any State, and at the same time have before us a Church almanac with a list of the parishes in a Diocese, we shall see that the greater part of the active work of the Church is in the larger towns. It is a lamentable fact that outside of a few of the older Dioceses the Church is unknown in the country districts and small towns and villages.

It is a fact, also, that in many portions of the United States the majority of people living in the country do not attend religious services of any kind. In the State of Maine a canvass by the Bible Society revealed the fact that in some counties from sixty to seventy per cent. of the people attended no religious service.

One well qualified to know¹ says of these: "They have not deliberately abandoned the

¹ The Rev. Walker Gwynne, in *The Churchman*, July 30, 1892.

Christian Faith or rejected it. They have had, for the most part, no fair chance of accepting it. It has come to them in vagueness and in baldness, or else in much irreverence or even grotesqueness. It has not come as the Apostolic Church of Christ alone can bring it."

In mentioning what the Church has for these people, he says: "We Churchmen hold the remedy in our hands. God has entrusted these things to us not for our own use merely, not for our own selfish ends, but for the good of all who are within our reach or influence."

If the Church has a work in Maine and New England, where in the country there are meeting-houses, even more has she a work in large portions of the land, where, outside of the towns and large villages, there are often no places of worship at all. If, with its meeting-houses, a college president can write an article upon "The Impending Paganism of New England," what could be written of some other parts of the country? What work lies around parishes in the West and South?

There are signs everywhere that Churchmen are awakening to a sense of responsibility in this matter. It is also becoming clear to the minds of those who have this sense of responsibility, that if the Church is to be carried to desolate places, the laity must be enlisted in the work.

No agency has been so powerful in awakening a sense of individual responsibility among the laity as the Brotherhood of St. Andrew. Mr. Lewis Stockton, a Brotherhood man, and the secretary of the Executive Committee of the Laymen's Missionary League of Buffalo, gives voice to this sense of duty in a recent address. He says: "If we speak the truth when we declare our belief in the One Holy Catholic and Apostolic Branch of the Church in these United States, how can we dare to rest until there is an organization in every village? Is the financial inability of the people to support services any reason for neglect? Plainly not. Who is to do the work? The Bishop, acting through his lay helpers. What gives numerical superiority to certain religious bodies in this country? They use their laity. What has kept back the Church? Neglecting to use faithful laymen. They can be made efficient laborers in the Vineyard, to their own souls' good, and the extension of the Church. What parishes are in the most healthy condition? Those in which the laity are urged to work; those in which the laity recognize their responsibility and do their duty."

Parochialism, which produces practical Congregationalism and hinders the work of the Church, must die before such a spirit as this. And the sooner it is dead the better for all concerned.

There being this sense of responsibility growing in the Church, and the recognition by those in authority that much of the work which belongs to her, if done at all, must be done by laymen, and further, there having been legislation under whose provisions laymen can be used as Readers and Evangelists, it remains to be seen what is being done, in what ways the Church has been moved to organize laymen for aggressive work.

However much has been done by individual effort, as in war so in the work for the Church, "conflicts are to be in the future won, and the fates of campaigns and nations decided, not by untrained guerrilla soldiers, however brave and numerous, but by disciplined, organized men centred on an effort."

CHAPTER VI.

THE READER AND ORGANIZED WORK.

AS we have seen, the Lay Reader has had no small part in establishing and fostering the Church in the United States. But important as his service has been, a vastly extended work lies before him. If the Gospel of the Kingdom is to be carried to the people of this land, to the wicked and negligent in cities, and from centres out into small towns and villages in the country at large, then it is recognized by Bishops and others in authority that a large part of the work must be done by consecrated lay effort.

If the Bishop of Western New York cries from his burdened heart, "What can an American Bishop do without lay helpers?" we hear from the Jurisdiction of Olympia in the far Northwest, "If the Church is to fulfil her mission in the new and rapidly developing West, she must employ lay help." East and West, North and South, this is not only being recognized, but steps are being taken to utilize the services of our laymen, in

extending and building up, under proper guidance, the Church of Jesus Christ.

We cannot enlarge upon this subject. We must go to the question before us: "What can Lay Readers do in the aggressive missionary work of the Church?"

Under Title I., Canon 12, of the Digest, there is abundant scope for the employment of the needed lay helpers, whether they are called Readers, Catechists, or Lay Evangelists. If lay work is to be effective there must be organization, and it must proceed from strong centres outward.

That lay helpers can be organized, and that they will work willingly and successfully under law and authority, has been abundantly proven during the past twenty-five years in England, and during the past ten years in the United States.

In fourteen English Dioceses, associations of Readers and other lay helpers are in successful operation. That in the Diocese of London, organized in 1865, was the first. It now has 223 Readers, with nearly 7000 other helpers. It was the result of a resolution of a Committee on Lay Agency, which stated: "It is desirable to organize in the Diocese of London a body of laymen under the Bishop, to assist the clergy gratuitously." The report suggested that an Association of Lay Helpers be formed, of which the Bishop

"shall be president." There are now 25 deaneries and 372 parishes connected with the Association. In its annual report may be found particulars of its organization and methods of work.

In the Official Year Book of the Church of England can be found reports full of interesting information respecting these fourteen Diocesan Associations, each of which has many Readers connected with it.

The Church in the United States cannot wisely be content to merely copy foreign Lay Helpers' Associations: the conditions are widely different from those existing in England. The organized work of Readers has in this country taken three directions of development: Convocational, under the Archdeacon, Dean, or General Missionary; Diocesan, directly under the Bishop; Parochial, under the Rector.

But before giving an account of what has been done under each method of organization, it will be well to call to mind the fact that for many years before the present movement for aggressive effort by organized laymen, there has been systematic work done by Readers from a central point, in connection with the theological seminaries in this country. A consideration of this will be helpful in understanding what can be done by Readers under conditions prevailing in America.

In the seminaries situated in large cities the work of the students consists largely in supplying vacancies, and in working in parishes under Rectors. In the seminaries situated in smaller places, the work of the men is more distinctly missionary in its character. A few examples will illustrate this.

Take the Berkeley Divinity School, Middletown, Conn. "The students have initiated and fostered the work of the Church, making new centres for church buildings, and developing into strength old centres. The same is true with reference to points more or less remote from Middletown. It is a demonstration of what Lay Readers can accomplish when they have the especial interest and application of candidates for Holy Orders. Laymen not candidates, I believe, can be imbued with a like spirit and absorption in the work, extending it from a parochial centre under the direction of a wise Rector. With proper precautions against overwork, the laymen, too, will find, as I think the students find, that a reasonable amount of Sunday occupation is in itself a change and a recreation from the routine duties of other work."¹

What has been done from Middletown, as a centre, has been done on the same lines from every seminary in the land.

¹ Letter from the Rt. Rev. William Ford Nichols, D.D.

James Lloyd Breck, in company with a student, would take a tramp of fifteen to twenty miles to hold service at some village or cross-roads. Within six years of the founding of Nashotah (1841), eight parishes had been established from that centre¹, and the majority of these, and others besides them, have been maintained by the reverend professors and the students from that day to this.

In a letter dated 1847, Dr. Breck mentions a Lay Reader who had walked to a place twelve miles distant, on nearly every Sunday for three years. In the same letter he says that "seventeen stations" are on his hands, ministered to by four Priests, three Deacons, and fifteen students. One point was thirty miles distant. Three of the first seven Deacons ever ordained west of the Great Lakes became the pastors of the people whom they had served as Lay Readers.²

In 1859, at Faribault, Dr. Breck had what he calls an "itinerancy," twenty-five miles³ in each direction from Seabury School. He and the students travelled over it largely on foot, holding services in rooms and schoolhouses.³

Many of these places are still served by Lay Readers from Faribault as a centre.

From Sewanee work has been done for years

¹ *Life of Dr. Breck*, p. 65.

² *Ibid.*, p. 79.

³ *Ibid.*, p. 348.

among the peculiar people of the mountains of Tennessee.

From St. Andrew's Divinity School, Syracuse, N. Y., more than twenty Lay Readers go out for Sunday work to surrounding stations which would otherwise be unsupplied. Work of the same character goes on from the other divinity schools of the Church. If laymen are interested and trained, what is done from the seminaries as centres can be done in a degree from parishes as centres. That this is not a theory only, but is in practical operation, will be shown further on.

Work under the Convocational System.

This work has grown up naturally from existing conditions and the means at disposal, combined with the revival of ancient offices in the Church. It is the Living Church adapting itself to the age and country. The Bishop has many small places far distant from a Church centre of any strength. If regular services are to be maintained, it must be through the use of a Reader. If several of these points spring up near together, a Priest can be sent, aided by the Diocesan Board of Missions. In this case a Reader at each place will hold service when the Priest is not there. But frequently this is impossible because of distance. The need

of ministering to these scattered people is seen, the Sacraments must be given to them. So, as soon as it can be done, all the isolated places are given in charge of a General Missionary, a Dean, or Archdeacon, as the case may be. The work is thus systematized and the Reader is under direct oversight. In Iowa, in such cases the "Lay Readers have entire charge of the local work under the Archdeacon. They have built churches, gathered congregations, ministered effectually in preparing classes for confirmation, and have purchased to themselves a good degree." In the Diocese of Milwaukee the Archdeacon visits each place in charge of a Reader regularly, for the administration of the Holy Communion. In Western Michigan the "Lay Readers work in missions where there are no resident clergy, and are visited at stated periods by the General Missionary." In Kansas "twenty Lay Readers maintain services at isolated points which would otherwise be unprovided for except by occasional visitation by the Bishop or the Archdeacon."

In Georgia there is a Brotherhood of Readers working under the Archdeacon from Atlanta as a centre. The organization was effected towards the middle of the year 1893. The men were prepared for their duties by systematic drill and a course of lectures. When ready they were admitted as

Readers at a special service, the Archdeacon presenting them, and the Bishop giving them their commissions. Meetings of the Brotherhood are held weekly, when Evening Prayer is said. After this, time is given over to the hearing of reports, discussions, as to the work, and other business. All charges in the archdeaconry are provided with services from Atlanta as a centre, and rural churches are rarely closed.

In South Dakota, when Bishop Hare arrived in his Diocese in 1873, he surveyed the field and "mapped it out into divisions, these divisions being ordinarily the territory connected with a United States Indian Agency. The special care of each was entrusted to one experienced Presbyterian, and around him were grouped the Indian ministers and catechists and others engaged in evangelistic work within his division. The assistants resided near their several chapels, and monthly the chief missionary was to make his visitation, for the purpose of ministering the Word and Sacraments and inspecting the condition of his field. The whole field was soon in this way put in manageable shape."¹ The remarkable success of the work is known to the Church.

If during the past fifty years some system such as this had been in operation, modified by local

¹ Address by Bishop Hare, 1888.

conditions, it could scarcely now be possible to say, as was recently, of a large Diocese, that in its western part, outside of its two principal cities, there was no work of the Church in existence; or it could scarcely be possible to say, as the Bishop of a Diocese reported soon after his consecration, that there were thirty places of from two to three thousand inhabitants within his territory in which there was no service of the Church. Now, of course, it is most difficult to gain a foothold.

Organized Work Directly under the Diocesan.

The first definite step to transplant the lay helper's movement to this country was made by the Bishop of Long Island. Without any publicity or any written constitution, a few lay helpers were gathered together and admitted by a simple service in church. In 1886, fourteen parishes having joined the movement, organization was effected. The machinery was simple. Members were of three kinds: Lay Readers, Lay Helpers, and Associates. In 1887 seven of the missions of the Diocese were wholly or in part under the care of the Association. As in all such movements, there was early felt the need of systematic instruction for the workers, and this was undertaken.

Of course there are difficulties which arise and

confront all such work. There is the fact that laymen are constantly changing their place of residence. There is not the settled abode of workers which is found in larger degree in England. Then there is the difficulty that the clergy chiefly interested are apt to be called to other fields. Again, organization for aggressive work by laymen is a new thing in the American Church, and some parishes naturally hold back or decline to coöperate.

For years the Association in Long Island did good work, but what is most interesting, it was the parent of other organizations.

The Pittsburg Laymen's Missionary League.

In March, 1886, a Priest who was most intimately concerned in the Long Island Association wrote to Bishop Whitehead in reply to his inquiries: "I am earnestly anxious to see the movement for organized lay work extended in America. Lay help is not as effectively developed in this country as it might be. One main feature here is that the whole thing is under the Bishop. Simplicity and flexibility have been objects of our organization. It is hoped more and more to raise up volunteers to engage in Diocesan missionary work in starting new missions, and in aiding weak missions." It

was seen that "the organization of which we now speak will necessarily be confined to a See city."

In February, 1889, Bishop Whitehead organized the Laymen's Missionary League of Pittsburg. The Bishop saw work all around him, in the suburbs and adjacent towns. It was impossible to secure clergy to reach even a small number of the places where the Church should be carried. The Convocational system was impracticable.

The scheme of work adopted was something like that of the Lay Evangelists' Association of the Deanery of Auckland, in the Diocese of Durham, England. The preamble of the constitution will show the motive and purpose of the League:

Whereas, our lot has been cast in a large city where multitudes have need of the administration of the Gospel, and God has put it into our hearts to endeavor to do some work for the upbuilding of Christ's Kingdom, we the undersigned, conscious of our privilege and duty as members of the Protestant Episcopal Church in Pittsburg and vicinity, hereby associate ourselves for the purpose of extending the knowledge of the truth as the Lord hath revealed it, and as this Church accepts and proclaims the same.

The development of the work of the League is one of deep interest. Five missions were organized and one other, already established, was taken

in charge. The yearly reports beginning with 1889-90 have, throughout, the ring of manly effort and earnest hopefulness. The last report gives six missions in the care of the League, and several others points where services have been held from time to time.

In the six missions there are now 129 families, 201 communicants, 350 Sunday-school scholars. In three years there were 120 baptisms, and 121 persons received Confirmation. Most of the people included in the above had been rescued from indifference and neglect of religion. Many were the Church's own children baptized in England or in our own parishes. "The work of the League revived their Christian life and their Church love."¹

From the first the chaplain of the League had been assisted by other clergy in administering the Sacraments.

In two years the property acquired and money on hand for building purposes amounted to a total of \$7800. The work for the year ending February, 1893, including the salary of the chaplain, the travelling expenses of the Evangelists and Lay Readers, and the cost of printing, was only \$1800. There were at that time six Evangelists and fourteen Lay Readers, and the call of the president was for more men for new work. From the time

¹ Report, February, 1893.

of organization, need was felt for the systematic instruction of the workers. The provision made for this will be noted in another chapter.

The Laymen's Missionary League of Buffalo, N. Y.

Correspondence with the Pittsburg organization resulted in the establishment of a Laymen's League in Buffalo. On October 19, 1891, some fifty laymen met the Rt. Rev. the Bishop of Western New York, and adopted a constitution closely modelled after that of Pittsburg, and work is conducted on much the same lines.¹

The first report is a remarkable one. There are, it says, 84 Honorary Members, 6 Helpers, 55 Lay Readers. Within the year the services rendered were as follows: Morning Prayer, 275; Evening Prayer, 373; Litany, 293; Visitation of Prisoners, 50; Baptisms: adults, 17, infants, 18; confirmed, 21. There were 11 stations regularly supplied with services, and 17 which had been occasionally supplied, besides 8 institutions regularly visited by members of the League, at which the services of the Book of Common Prayer were used. All this work was done at the small expense of \$435.13. There was felt at once the need of a Priest, whose time should be wholly given to the work of the

¹ See Appendix A for constitution.

League, rendering at the various missions those offices without which the Reader's work is incomplete.

There were three principal directions of work:
1. The establishment of new stations; 2. The maintenance of services at disabled stations, and filling vacancies; 3. Work at institutions.

Several missions had acquired funds for a Church building. The report shows on every page hopeful spirit and ardent faith.

The superintendent says: "It is not without hope that in the plan which we trust the Holy Spirit is unfolding in the organization and work of the League there is to be something of a return to the methods of the Primitive Church, a reappearance of the minor orders of the ministry, and the primitive effectiveness of aggressive work."

The second annual report has the same tone. It tells of a church erected at one point, of four new stations established, and of a Church Building Fund well begun. It records the bringing of 24 to Holy Baptism, and of 21 to Confirmation. It calls attention to the economy of the work of Readers, for the expenses of the League for the year were but \$434.

There is the record of generous self-sacrificing labors. The need is expressed for 500 Readers and Helpers, to establish and carry on work in

250 towns and villages in the deanery, where the services of the Church are never held. In reply to a Bishop who wrote asking what difficulties and dangers had been met, the answer was returned by an officer of the League, that the danger was that men would prefer an easier way of serving Christ and His Church, and the difficulty was to get enough men and enough money. Further information in regard to these Leagues can of course be obtained from their presidents.

In the examples given and in those which follow, it must be borne in mind that all these movements are yet in their infancy. They are not cited because of their visible results, as much as to show that work of organized Readers is practicable. All of course have their own trials, difficulties, discouragements, and the results may not seem large; but it is not the apparent success we desire to emphasize, but the possibilities that lie beyond these beginnings and ventures of faith.

In Colonial Dioceses of the Church of England.

There are some conditions which are common to new countries, and therefore the fact of the existence and successful conduct of Readers' Associations in large, sparsely settled colonial Dioceses may be useful to us in America. We select ex-

amples, and briefly note their chief points of interest.

Australia has taught us something about the use of the ballot, and is attracting attention by her system of land transfer. We may learn something from her in regard to Readers.

In the Diocese of Sydney there has been a Readers' Association for eighteen years. It consists of: 1. Probationers; 2. Members; 3. Honorary Members. There are two kinds of Readers, Diocesan and Local. The Primate of Australia kindly sent us the forms he uses for: 1. Recommendation for Reader; 2. The Declaration of the Reader; 3. The License. The clergy who avail themselves of the services of a Reader must be Honorary Members. The applicant is examined in such subjects as the Bishop appoints, and if all is favorable he is admitted as a probationer for six months. At the end of that time he is examined again, and if satisfactory is licensed. The Association is managed by the Bishop as president, and a committee of six clergymen and six laymen. The regulations for Readers are definite, and deal not only with what he may not do, but they prescribe his position during the service as the prayer-desk, and his dress as that of a chorister.

In the Year Book of the Diocese of Adelaide there is the evidence of excellent work and busi-

ness method throughout. There are 156 Readers in the Diocese, and 65 clergy. The Readers' Association has the Bishop as president, with two vice-presidents, one a Priest and one a layman. Its objects are: the formation of a library, arrangement for lectures, and bringing the Readers into closer union. The regulations require the Reader to work under the minister of the parish, or if not within a parish, then under the Archdeacon. The form set forth by the Bishop for the admission of Readers is one of the simplest and best we have seen.¹

In the Diocese of Melbourne, with its 176 clergymen, there are 298 Readers, 56 of whom are Stipendiary, and 238 Honorary. Each of these is nominated on a form provided for the purpose. Those named first have to pass a preliminary examination, conducted by one of the chaplains. The man of this class really becomes a candidate for Holy Orders. He must attend the annual Christmas examinations, which last a week, and, if practicable, those held at Trinity. The Priest under whom he works sends each year to the Bishop a report as to the character of the Reader, and the progress he has made. The questions on the blank form include: spirituality of mind, temper; practical judgment and knowledge of the

¹ See Appendix B for form.

world; deportment and manners; habits of self-denial; health and energy; influence upon others; if married, are his wife and family such as will increase or impair his influence (see 1 Tim. iii. 11, 12); whether he has incurred debts; ability as a speaker; diligence, wisdom, and affection as a visitor; punctuality; whether he apportions his time to leave opportunity for study; whether he wins the personal confidence of people and secures their help.

The subjects for examination consist of fourteen studies, including the Greek Testament. This last, however, is subject to dispensation. The course of study continues for three years, but this term is often exceeded. A few after trial are given to understand that they cannot hope for ordination, but if useful, they are retained in active work.

The stipend of the Reader is from £70 to £150, included in which is a grant from the Bishops' Fund.

Many of the Honorary Readers are confined by circumstances to parochial work, although it is understood that a license is valid for the whole Diocese. It has been found in Melbourne, as elsewhere, by those employing lay help, that in a country district it is not best to use an Honorary Reader where he resides, except in emergency. Our informant says: "This does not always apply,

but it does sufficiently to make it evident that unless a man is specially qualified, his constant residence in a locality, perhaps as a business man, places him at a disadvantage, however unreasonably. As a consequence, even in districts fifty miles from Melbourne, it is customary for the clergy to secure help from the metropolis. In districts farther afield, Honorary Readers are usefully employed in assisting the clergyman with his out duty. The clergy most needing such help are such as have a wide district, containing a central church and several scattered churches and school-houses. An Honorary Reader will take one, two, or three services during the day in different directions, while the clergyman is similarly occupied elsewhere. His travelling expenses are met; no fee is admissible.

“Generally a clergyman needing this help tries to form a plan of arrangements well in advance. To meet this and cases of emergency an Association has been formed with an honorary secretary and a committee, who endeavor to supply the needed help. A devoted man of leisure would find ample scope for usefulness as unpaid secretary. One important aspect of the system is that an outlet is afforded within the Church for Christian energy of a special kind.”

During the conduct of service both Stipendiary

and Honorary Readers wear a surplice or cassock and cotta.

Readers in Canada.

Taking the Dominion of Canada as a whole, there is not, in proportion, the large use of Readers which we find in the United States. But it is evident, from the reports of eight Bishops, that they believe in the value of lay work, and would rejoice in its extension. Several of them refer to the Brotherhood of St. Andrew in terms similar to those used by the Bishop of Ontario, who writes: "The Brotherhood of St. Andrew seems likely to become a fruitful source of lay help of every kind."

There are Provincial and Diocesan Canons as to Lay Readers, and some Bishops admit men to the office with a special form of service. Among the Dioceses which give the number of licensed Readers are the following: Niagara, 30; Nova Scotia, about 30; Montreal, 31; Huron, 52; with a few in the Missionary Dioceses of the Northwest, and the large number of 66 in Rupert's Land.

Attempts have been made in several Dioceses to organize Lay Helpers' Associations, but the only one in active operation is that in the Diocese of Huron. From the reports of this Association we gather much of our information as to the work

of Readers in Canada. There are in this organization 52 licensed Readers, and 87 not yet licensed.

It was felt for some time that the Canons of the Province and Diocese "hardly covered the needs of the Church, or the ordinary practice which sprang up in regard to the utilization of lay help." The Diocesan Synod has now, however, made it possible for a Reader to work outside of his parish; "always provided that he can act in no parish without the consent of the Incumbent." It is believed that "a wide opportunity for usefulness is thus opened for the Lay Reader."

After a large correspondence, the Huron report says: "'Laymen to the front' is evidently the call all along the line among Anglican Churchmen in the mother land, and the word is echoed back from her distant colonies. At the same time, there is everywhere manifested the conservative spirit and wise supervision which characterize the Anglican system."

If it seems to the reader that the movement for organized lay helpers is slow in the United States, it may be well to remember that after the organization of the Association in London in 1865 it was fifteen years before another was started in England. Already in this country other cities are moving. Associations have been formed at

Detroit and Rochester, and Churchmen in Fall River, Toledo, St. Paul, and elsewhere are inquiring, or preparing to organize.

But while the examples given of Readers' Associations in America illustrate what can be done in convocations or from large cities and directly under the Bishop, the question will naturally arise, What can be done in working from strong parishes in country towns? Since this has had practical illustration in places wide apart, and because it is a subject of vital importance to the spread of the Gospel of the Kingdom in the country places of this land, we will present it in a separate chapter.

CHAPTER VII.

THE WORK OF READERS FROM THE PARISH AS A CENTRE.

DURING the seventies the writer lived some years in the country, ten miles from a large town, in a State situated in the Mississippi Valley.

There was no religious service held for ten miles in any direction, although the population was by no means sparse. One or two Sunday-schools were started, but soon died out. The only people who ever went to a place of worship were some Roman Catholics who drove into town to attend church. Except the children of the Roman Catholics and those of two Lutheran families, none were baptized. In one public school of forty children, four had been baptized.

The people would have welcomed religious services of any kind, as was shown during a six-months trial by a Presbyterian preacher. He did not continue because he could not secure a living from the people.

The parish ten miles distant had one hundred

and fifty communicants. If there had been a band of Lay Readers, a half dozen could have done good work in the territory of which we speak.

The Rector of the parish was a man of missionary spirit. At that time the nearest Priest to the north was a hundred and twenty miles away, to the east a hundred and fifty miles, and to the south a hundred. On every line of railroad there were many small towns, in each of which there were from four to twelve communicants. He visited several of these within a radius of forty miles once a month on a week-night. If it had been practicable to have had Readers to go out to these places on Sunday, many people might have been kept from wandering from the Church, and others might have been won to her. As it was, he worked single-handed. The Bishop once told the writer that if it were not for Mr. W——, the Church would be dead in the southwestern part of his Diocese.

Work of this kind, though not in such appalling quantity, lies around parishes all over the United States. What can be done to meet it? Something can be done by enlisting laymen in the work. The idea is that in each Church centre a band of Readers shall be organized, trained, and set to work; that they shall go out into the villages and rural centres of population, and in halls

and schoolhouses conduct Sunday-schools and services.

Nor is this merely an idea. It is in successful operation at points far apart and under widely different conditions. The chief difficulty in the way of such work will be the wretchedly wrong idea that the parish is an organization for the mere purpose of providing for its supporters the services of the Church. As long as men look upon a parish as a society for selfish spiritual culture (if there really can be such a thing), they will not be interested in aggressive missionary work.

If the parish has reason for existence, it is that it may be a centre from which missionary effort will radiate into the town itself, and then into the country beyond. The services, sermons, and sacraments provided by means of the parish are useful as they prepare men for carrying the Kingdom of God to others. "For their sakes I sanctify myself."¹ This is the true spirit in which to receive the blessings of the Church.

Of work done by laymen in the large cities from strong parishes as centres we shall not speak. It receives ample illustration in such parishes as St. George's or St. Bartholomew's, New York. Accounts of such work are readily obtainable in papers and reports.

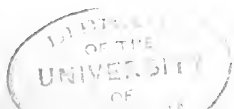
¹ John xvii. 19.

The modern city parish, with its missions, its parish house, and multiform agencies for ministering to the bodies and the souls of men, has called forth and utilized the services of laymen in a way for which we may well thank God and take courage.

We are well aware that a parish in a country town is usually in a state of chronic struggle to meet expenses; but it is a mistake to think that work for the extension of the Kingdom of God will weaken it, and it is wrong to make poverty an excuse for neglect of duty.

The writer can best illustrate work of the kind of which this chapter treats by giving an account of that with which he is personally connected, and therefore knows most about.

During the ten years previous to 1892, missionary work had been done by laymen from the parish at San Diego, Cal., as a centre. Being the only Priest of the Church in a county twice as large as the State of Massachusetts, the Rector early felt the responsibility laid upon him of keeping up an interest in the Church among her scattered children. When the population began to increase, owing to the completion of the railroad, definite work was commenced. By means of her laity the parish has become the mother of missions. In 1886 the first service was held at National City,



the Church being first on the ground with the exception of a "Union meeting." For several years Readers from St. Paul's, San Diego, held regular services, until a handsome church and rectory were built and a Rector called. Five missions now under the Board owe their origin to the work of the parish.

They all received material aid in money and church furnishings long after they ceased to be connected with the mother parish.

It is interesting to note that four of the Readers engaged in this work became candidates for Holy Orders.

In 1892 an entirely new work was entered upon. In January of that year the layman referred to in the first sentence of Chapter I. came to his Rector and talked over the possibility of holding services at several places in the country within a radius of twenty miles.

The result was that after consultation with the Bishop, the Lay Readers' Association of St. Paul's Parish, San Diego, Cal., was formed. It was composed of eight men, and was organized under a simple constitution,¹ with the idea that it could develop according to circumstances. At that time it was not known by those interested that there

¹ See Appendix C for constitution.

was another organized band of Readers in the United States.

This is taken by us as an evidence that the Holy Spirit is moving the Church to work of this kind, for in places wide apart organized lay effort for missionary work has sprung into existence.

The work now to be undertaken was entirely new. It was to be in country settlements, in many of which it was known that no religious service was held. Points were selected in which there were known to be some Church families, but it was hoped that people generally would attend.

The men who had been selected and licensed as Readers had experience in the work of the Brotherhood of St. Andrew, but only two of them had ever read the service. For some time they met on two or three evenings a week in the church, when one would read Evening Prayer, and another a sermon, after which adjournment would be made for comment and instruction by the Rector.

When all was ready, through some resident Churchman the use of the schoolhouse was secured in each place, and to him was left the matter of making public the time of service and other preliminary arrangements, for music, etc.

For the first service, if possible, a clergyman went out; if not, two Readers were sent, one of

whom, if necessary, could lead in the singing. The first sermon read by the Reader was usually one prepared by the Rector, explaining the customs and position of the Church, without entering into argument, but with plentiful reference to the Holy Scripture. It was shown that all might meet for common worship, and the blessings of the unity of Christian people was dwelt upon.

The people were asked to remain at the close, and then the proposition of regular services was submitted to them. Arrangements were made for the following Sunday. If it could be done wisely, the charge of the music was given to one deemed fit. It is believed that in country places worked from a centre, appointments and not elections is the wiser plan. There are apt to be local jealousies in all small communities, and an appointment takes away chance of blame upon any party that may exist. As soon as the field was known, the Rector appointed one or more fit persons to take general charge of the preparation of the room for worship, etc. If there arose any need for further organization it was effected.

Much in regard to methods of work will appear in future chapters, so that there is no need of enlarging upon that here. It will be well, however, to give a brief account of the history of the missions.

It is with gratitude that we can say that no work undertaken has been given up. At times when a point seemed discouraging, and the Rector proposed discontinuing services, he was invariably met by a protest from the Readers for further trial. At such times the Reader most interested in the place would make a special effort to bring about a better attendance, and always with success. Since the work began, two other settlements have been taken up; in each case it had its origin from that already in existence. At one place a Baptist minister, who had preached for over fifty years, was the means of getting us to start a mission in his neighborhood. The result was that in less than a year his daughter and her husband (a licensed Baptist preacher) were confirmed, five persons were baptized, and there are eight or ten desirous of Confirmation. None of these had been previously connected with the Church.

At nearly every point the majority of those who attend the services knew nothing of the Church before we went to them. The idea has been to gently lead such people into the Church, not by compromise, but by letting the Prayer-Book service work upon them, and by giving them instruction in the spirit of love.

The work has developed beyond all expectation, and is constantly presenting new phases, demand-

ing sanctified common sense on the part of those engaged in it. The question of the union of Christians, when studied in actual process of evolution, is a different one from a mere discussion of theories. While nothing has been done, and while nothing will be done, contrary to the spirit of Church principle or the letter of Church law, yet when Christian people accustomed to call themselves by dividing names meet with us for worship and work, one naturally puts back everything unessential and brings a question to this: What would Christ and His Apostles do under the circumstances? We cannot overcome inherited opinions and prejudices by battle. If anything will do that, it is the spirit of love, "which suffereth long and is kind."

It was seen at an early date that there should be a Priest to follow up the Readers and to complete the work. For some time a self-sacrificing man gave himself up to this service, and the missions received a great impetus during his ministration. Now the Sacraments are administered by a Priest who devotes half his time to the work.

Services are held at four places outside of the city on each Sunday, and on every alternate Sunday at three additional points. In three places the advisability of erecting a building is discussed, and in two a fund has been started. In one we have

a small building. At four places we are in sole possession of the field; in the others we come in conflict, as to time of service, with no religious society. The congregations will compare well with many missions which cost much to sustain them. At one, the congregation seldom numbers less than forty; at another it is usually at least thirty; at another, though it numbers less, there are generally as many men as women present. At one place we have had as high as ninety attend, and several times fifty.

The Readers have grown into the work. Their self-sacrificing labors have reacted in producing self-culture. They have improved in a marked manner in all that makes their ministrations pleasing and effective. While we began with men most of whom were over forty years of age, men of whose ability, piety, and soundness we were sure, yet younger men have come into the Association with zeal and strength.

At all missions, from the first, an offering has been taken, which, the people are informed, goes to pay travelling expenses, to purchasing necessary things, and to further the work generally.

The work has been a means of blessing to the men, to the whole parish, and to the Rector, as well as to those who are served by the Association.

It should be known that this work is done from

a parish which has no large wealth. It has been done in times of great depression following a "boom." It has cost but little. The offerings in the missions have been small; they have no more than paid the actual expenses of the Association. Some of the missions are among people who cannot give, and the offerings do not pay the traveling expenses of the Reader. Others make up the deficiency. The Altar Chapter provided vestments, and the other Chapters of the Guild have always been ready to respond to calls for assistance. The only aid received from outside was a gift from two friends of sums amounting to three hundred dollars per annum towards the salary of a Priest. This gift, the result of the work that was being carried on, was supplemented by small monthly subscriptions by the people of the parish and missions, and by some of the Church organizations. We speak of these things because the objection may be raised, "We are too poor." We do not believe any parish in the land felt poorer than we did when we began the work, or during its continuance. It was begun and has been carried on in faith and on business-like principles, incurring no expenses which we could not meet, and we have never lacked men nor means. Both have come as the work increased.

From the opposite side of the continent we give

another example of missionary work done by laymen from the town parish as a centre of operation. It shows that though conditions are widely different, yet the Church with its living organism can meet those varying needs and conditions.

The story can best be told in the language of the one who for years has done missionary work in North Carolina, Mr. S. S. Nash, of Tarborough:

“Associated with me in carrying on the mission, of which I have the regular charge, are two other Brotherhood men and two ladies. Four of us are pretty sure to be on hand at the place of meeting, twelve miles from town, every Sunday afternoon at 3.30 P.M. We are fortunate enough to own an organ, and one of our lady assistants plays. Music is made one of the features of our services. We open with a hymn, always using the Church Hymnal, and almost everybody sings. Next, we all say the Creed, then follows the Lord’s Prayer, Collect for the day, and some others. Then the Psalter for the day, and at its conclusion all the grown people go together to the back part of the hall for the Bible-class, and the children are divided up into classes and taught. We keep the Prayer Book to the front all the time, and we find as a consequence they soon begin to feel a sense of proprietorship in it; and I invariably second the desire to take one home on the part of any one of

them, only stipulating that they be brought regularly to the services. I fully agree with Bishop Thompson that the Prayer Book is the great missionary.

“We are always provided with cards containing on one side the Creed, the Lord’s Prayer, and the Ten Commandments, all provided with appropriate Bible references. This every child must learn first, and from this to the Church Catechism. At the same time we give them to learn the Lessons of the Joint Diocesan Scheme. So you see we are training them to be pretty good Churchmen. As a rule, they learn with astonishing rapidity and seem eagerly to ask for more. The average attendance is good.

“At the conclusion of the lessons the children are catechised in the presence of the whole congregation, and advantage of the opportunity is taken to let the instruction be as much for the elders as for the children. On one Sunday in each month we have regular Evening Prayer and sermon. If a clergyman can be obtained, we get one; if not, I, as Lay Reader, read a sermon. The services are hearty because all hands become familiar with the service through the Sunday-school.”

Mr. Nash refers to others who are laboring on the same lines as he is. In his addresses at the convention of the Brotherhood of St. Andrew at

Boston in 1892, Mr. Nash gave many interesting particulars of his missions, which are valuable because they illustrate work among people generally considered hard to reach.

He tells of the work to be done outside the towns, and that in many places "laymen are going out into little communities to carry the Gospel to men."

"My first experience in starting a mission was as follows: I went into a small community and had a congregation of three, and I was met with this objection: 'You don't need to start a church here; our people don't know anything about your Church.' Next Sunday I went, and there were six present, and still the same discouragement. I said: 'Next Sunday we will start a Sunday-school.' Within a few weeks we—I and the brothers who work with me—had most of the children in the neighborhood. Then the parents followed the children. Some came out of curiosity, but all remained to pray."

This mission resulted in the starting of another. Mr. Nash was met by the usual discouragement: "Don't you go out there. The Baptists and Presbyterians have tried and failed." He did go, and when he spoke at Boston the mission was a year and a half old, and the children of the neighborhood had been taught the Church Catechism from beginning to end.

Such work as Mr. Nash is doing, in a way dependent upon local conditions, may be done from every town parish. Tarborough has but about two thousand inhabitants. The parish has only a few more than two hundred communicants.

But it is asked, How can I get the laymen to engage in such work? How can I arouse them to a sense of responsibility? How can I prepare them for the work? How shall they do the work? The following chapters are intended to be helpful in answering these questions.

CHAPTER VIII.

THE SELECTION OF MEN FOR READERS, AND OF PLACES FOR WORK.

MANY a parish Priest who is fully alive to the opportunities for missionary work which there are in the suburban and country districts surrounding his parish, says: "I have no men whom I could get to act as Readers." The answer is best given by asking the question, Have you tried?

If there is a Chapter of the Brotherhood of St. Andrew in the parish, there will be likely to be some material in it which can be utilized. Bishops, Priests, and Readers have, in letters to us, stated that this organization has been a training-school for Readers. The Bishop of Alabama says in reference to this: "The Brotherhood has been, with us, the dawn of a new era."

There is, in most parishes, at least one man who has, at times, read the services on emergency, or during vacancies. He will be a good man to begin with. It will be a mistake to wait until several can be obtained. If work is started, others will be found who will become interested.

Dr. Breck began the School of the Prophets at Nashotah with one student. At Faribault, in 1858, he had but three. It is often better to begin in a small way. Men who are not thought of at first will make good Readers with preparation.

On a certain Saturday the writer remembers one of the Readers of the parish was taken sick and could not keep his appointment. A mission would, it seemed, have to be disappointed, and there was no way to send the people word. A quiet man, over forty years of age, happening to be at the rectory, was told of the situation, and the remark was made to him almost in a joking way, "I guess you will have to go." Immediately came the unexpected reply: "If you think I could do it, I'll try." In five minutes he was reading Evening Prayer, his Rector acting as congregation. An appointment was made for the evening, when he read the service again, and the sermon which had been chosen for him, and he was found to do both very well. This man, of a retiring nature, and one who naturally shrank from appearing in public, has developed into one of the most zealous and energetic Readers we ever knew. He has become "bold" in the office, and has twice been selected to hold the first service at new points. Faithful, willing, godly, he has grown into the work, surprising himself and others.

There are three essential qualifications which a man must have to begin with—godliness, willingness, and reliability. A man selected must have a good character. No risk must be taken as to that. He must be willing to try the work. He must be a man who can be relied upon to do what he is given to do.

Any man of ordinary ability who has these qualifications may become fitted for some part of the work by proper training. No training can compensate for their lack. Of course there are other qualifications necessary for efficient work. But there are few men who cannot be taught to read the service acceptably if they are willing to learn, and if they have a fair education to start with—of course the more education a man has the better. But there are many who read well who have not had the advantages of a college course.

As to the age of the men, most of those at Buffalo "are young and busy men." It is well in starting work in a parish to get men, if possible, who are between thirty and fifty. One Bishop says wisely, "Don't take boys." We are not disparaging young men, but it is well to run as little risk as possible, and to let them come in after trial. Let them learn first by working with and under others. Of course where a young man has been known in a parish during years of work in the

choir, Sunday-school, or the Brotherhood, he is already tried. We refer in the above to untried young men who may offer themselves. Do not discourage a man, but be sure of him before he is placed in the responsible position of Reader. At San Diego we began with men from thirty years old and upwards. Younger ones have come in since, and most efficient and zealous they are. Often young men can give more time to the work of preparation. Have young men in training. The Church needs their strength and enthusiasm.

Selection of Places.

In large cities the movement of population towards the country, the result of modern facilities for rapid transit, provides abundant opportunity for the starting of missions in suburban districts. To this there will be perhaps the opposition of some in the fear that missions will draw off some of the congregation, and some of the support, from the parish. Though a natural objection, it is really a selfish one, and resolves itself into this question: Are we to work merely for the parish, or is there a higher duty to work for the extension of the Kingdom of Jesus Christ? It is a fact which any laborer in missions knows, that while the well-to-do will go down-town to church, those

who are earning a bare living, and who have large families, cannot afford to do so. These latter will drift from the Church, and they do drift from her, unless she goes to them. Often work of this kind goes undone because the Rector cannot undertake it alone, and the parish cannot afford an assistant. If it is done at all laymen must do it. They *will* do it if they are set to work. They *are* doing it at hundreds of points. If a new suburb begins to grow, be first on the ground, not last. The Church can be first if a Reader and his helpers are sent to occupy the territory. Select the most promising point, and amid all discouragement stay with it.

In smaller towns there is the surrounding country, which, by the way, should not be neglected by parishes in larger towns with suburban missions. Some one objects at once: "There are few, if any, Church people in these country places." All we can say is, Go to work and make some. The Church is not sent to Israel alone, but to all men. The absence of Church folks is not a valid objection. The question is, Are there any people to whom the Church can minister?

In the mission-field which Breck marked out around Faribault, there was a population one fifth Roman Catholic and four fifths sectarian. He writes in 1858: "Next Saturday I go to Owat-

onna, where I hope to find at least one Churchman." There is a parish there now of one hundred communicants, but scores of places all over the land, of like size, have no parish or mission at all. Dr. Breck did not wait until he was sent for, and that is the reason he was the wonderful missionary he was. In the same year he writes of a service which he and a Reader held: "There was not a Churchman present. But we had service nevertheless, and the people responded, too. We rubricated, paged, and explained as we went on. The Prayer Books, I told them, would be left at one of their houses, unless any of them would like to take them home to read until the next service. Every book was borrowed."

If there is no place with Church people which can be reached by rail or conveyance, select some point which seems to offer the best opportunity for work, some community which appears neglected. Do what Mr. Nash did, as related in Chapter VII. He looked for people who needed the Church, not people who asked for it. At one of the missions near San Diego where there is an average attendance of thirty, there is sometimes not a Churchman in the congregation. They are greatly in the minority at every mission except one. But the Church went to the people first, and it holds the field except at one place, where the

Romanists followed us up with a monthly service, because their people attended the Church. But some of them attend still.

Every town parish in this land should have missions in the country around it worked by Readers. Why is there not such work done from every Church centre? Whose fault is it? Do the laity feel their responsibility? Do the clergy endeavor to arouse in them a sense of the mission of the Church to the people of this land? We believe that laymen can be interested if they are approached in the right way. We believe, with Dr. Rainsford, that no body of Christians has so many laymen fitted for this work, and no body of Christians has made so little use of them. The talent has been folded in a napkin. It is time to unfold it. It is being unfolded.

Preparation for First Service.

If a Churchman is resident in a place chosen for work, he can best make arrangements for the first service. He can give notice to the people of the neighborhood by means of a written invitation tacked up at the post-office or store, and by word of mouth.

A schoolhouse can usually be obtained, but if there is a hall in the neighborhood it is in many

respects better. The seats in a schoolroom are intended for children, and it is awkward to kneel, unless one steps out into the passageway. But still it will do very well if there is nothing better. A hall is preferable because it can be made to look neat and churchly in time, by articles of furniture which can be put away during the week.

In some places there is opportunity to use the house of worship of some religious society. It is not wise to use such a building if it can be avoided. It may give rise to complications as to questions of reciprocity which cannot be granted without sacrifice of principle. If such a place of worship is used, it will be the best way to rent it. Payment will remove any sense of obligation which might hinder the work.

If there is no resident Churchman, it will often be better for some one to go out into the community and prepare the way as far as he can.

The first service will be dealt with in another chapter.

CHAPTER IX.

THE PREPARATION OF THE READER.

BEFORE a Reader is sent out to work, he should be so familiar with the service which he is to read that there may be no danger of his making mistakes. A man may have been used to the Prayer Book as a member of the congregation for a long time, and yet when he attempts to act as Reader he may become confused. Taking the part of leader is very different from following a leader. The writer remembers his first experience as a Reader. One Wednesday evening the Rector was to be absent, and without any instruction or drill, and no preparation but looking over the service and lessons by himself, he went through with it nervous and ill at ease.

The necessary preliminary preparation is, that the man who is to be sent to a mission should read the service several times in the presence of the clergyman under whom he is to work. The Sunday-school room, the chapel, or, if necessary, the church, can be used, and the candidate should

read the service which he is to take on Sunday, with the sermon, the announcement of hymns, the giving of notices, the taking of the offering, and the closing prayer.

Nothing is small when the decency and order of Divine worship is considered. It is but fair to the Reader that he shall know exactly what he is to do, and how he is to do it. The errors he makes in preparation should be noted, and at the end full criticism made, and then or at some other time he should go over the whole again.

If there are several men they may meet on one or two evenings a week for drill of this kind. We have dwelt upon this because we have known men, entirely unprepared, stumble through a service to their own mortification and to the discomfort of the people.

But this preliminary preparation is but the beginning of the training which Readers should have. As soon as men get into mission work, they will begin to feel the need of knowing more than the average layman does about the Church, the Bible, and the Prayer Book. It has been the history of every Readers' Association that systematic training has sprung up. The men feel they must be able to answer the questions which are continually asked them. Readers in the missions will find, as of old, that they must be *doctores audientium*.

Questions about Baptism, Confirmation, the Creed, the customs of the Church—all these come to them, and they must be able to answer or lose their influence. If the Reader does not know, the right way as well as the prudent way will be to state frankly that he is not sure, but that he will bring an answer next time; that he will look the matter up or ask his Rector.

As soon as Readers were licensed in London, under the resolutions of 1866, methods of instruction and preparation began to be formulated, followed by examinations. The books recommended to those who are candidates for the office of Diocesan Reader embrace the subjects of Old and New Testament History, Church History, English Church History, with Bishop Barry's *Teachers' Prayer Book*, and Paley's *Evidences*.

In 1880 began what has been maintained each year since, a four-weeks' course of instruction for Readers at Keble College, Oxford. These annual instructions have been well attended. In 1892 a Reader from the United States was present. The programme for that year, following in the line of others, made every provision for the spiritual man. The instructions given by able men embraced a wide range of subjects.

In the Deanery of Auckland, Diocese of Durham, there have been for some time classes for

preparing and training Readers, and quarterly examinations on the instruction given. Classes are held at four places in the Deanery. The scheme for three months' study consists of stated portions of the Old and New Testaments, a portion of the Church Catechism and of the Prayer Book. At each examination the reading of the Bible and Prayer Book is included. The annual report says: "It is hoped that three or four men from each of the twenty-seven parishes in the Deanery will engage in the work."

The Laymen's League at Pittsburg has an excellent system for the training of its men. Instructions are given and quarterly examinations held after the manner of the Association in the Deanery of Auckland. In both places the lectures and instructions are open to all who may wish to attend. The Pittsburg scheme before us, announcing the study for a quarter and the topics for examination, is as follows:

Old Testament: The Book of Psalms, with cognate portions of Samuel and Kings.

New Testament: Book of The Acts; the missionary journeys of St. Paul.

Church Catechism: The Creed and succeeding answers with Scripture proofs.

Prayer Book: The Collects and prayers historically considered.

Reading: Public reading of Bible and Prayer Book.

“All desiring to be admitted as Lay Evangelists must pass successfully one examination.

“All Lay Readers and Evangelists are expected to attend the instructions, and are affectionately invited to present themselves for examination in order to insure progress and added efficiency.”

The appointments at the six missions for three months are printed in connection with the above, with the names of the Readers, and instructions to them as to reports, etc.

In our own work systematic instructions upon the Prayer Book, Church History, etc., once a week have been well attended by the Readers, and by the members of the Brotherhood of St. Andrew. The Rector is usually the one to conduct such instruction.

It has also been found helpful to meet at stated times in the evening, when one reads Evening Prayer, and another a sermon. After this adjournment is made to the vestry-room, and after criticisms by the Rector there is a general talk of the service and the work. It is helpful to the men, and brings them together.

One means of preparation for the work must not be forgotten. A man cannot be an efficient

Reader who is not interested in the Church at large. A Reader who does not read Church papers can have neither the understanding of the work nor the interest in it which is essential to its best interests. A Reader should be familiar with the history of the Church, not of the past alone, but of the history which she is making to-day. Of course the Priest in charge of Readers will give directions as to what books they should read. A short list, however, may be helpful to some:

Commentary on the Holy Bible. By various authors. (Published by the S. P. C. K.) This cannot be commended too highly. It is excellent, and very cheap. (Six vols., \$1.50 each.)

Kip's Double Witness. (\$1.50.)

Little's Reasons for Being a Churchman. (\$1.00; paper, 50 cents.)

Sadler's Church Doctrine Bible Truth. (50 cents.)

Prayer Book Commentary. (Published by the S. P. C. K. 60 cents.)

Prayer Book Reason Why. By the Rev. Wilson R. Ross. An excellent little book, full of valuable and interesting information. (Only 20 cents.)

Chief Things: Church Doctrine for the People. By the Rev. A. W. Snyder. (Cloth, \$1.00; paper, 50 cents.)

The Church Handy Dictionary. (50 cents.)

Sadler's *Church Teacher's Manual, being the Church Catechism Explained.* (75 cents.)

Cutt's *Turning-points of General Church History.* (\$1.50.)

Lane's *Illustrated Notes on English Church History.* (S. P. C. K. Two vols., 40 cents each.)

A Church Almanac. (25 cents.)

Organization.

A part of preparation for the work is organization. If it is a single parish the matter is easy. It is well, where there are two or three Readers, to form a simple association. The organization will grow out of the work, rather than the work be moulded to fit the organization.

There are benefits in association which Readers who are to engage in missionary efforts cannot afford to lose. If the Rector and two earnest men meet at stated times to discuss the work, there is an encouragement and strength that come to each. The parish will soon become an associate mission in which faith, patience, and perseverance will bring forth fruit.

Not only will the work grow and the organization grow, but there will develop between the Rector and the Readers, and among the Readers themselves, a sense of brotherhood unknown be-

fore. United work, united prayer, united sympathy, will bring them near to each other, and nearer to the Great Head of the Church.

If there are two or more parishes in the city, an association of laymen connected with each one, formed for aggressive missionary work, will do much to lessen that spirit of jealousy which unfortunately so often exists. It is indeed sad to think it possible that one parish can have any feeling of this kind towards another, but such is our human nature that it is often found. As an antidote we prescribe the forming of a league of Readers under some system which the Bishop approves. It will soon lead the men engaged in a common work for the extension of the Kingdom of Jesus Christ to lose the idea that a parish should live in any way for itself or within itself. The truth will dawn upon them that a parish should not merely be a centre of culture, but a centre of effort, and that the true prosperity of any parish is to be measured by the work which it does in carrying the Gospel to the bodies and the souls of men.

The organization in the See city is a more difficult matter.

It would be seldom wise at first to call a public meeting. If men came they might not be those who were wanted. Men might go into a movement without proper interest or knowledge.

In one instance of which we know, the Bishop conferred in person with each Rector likely to be in sympathy with the movement. The Rectors knew the men in their parishes who were fit, and who might undertake such work. In due time the laymen met the Bishop, and an organization was effected.

It seems much better to develop on these lines than to "resolve" an organization into existence by deliberation and debate. The laymen came to the meeting understanding the matter, each had been seen personally, each was vouched for by his parish Priest.

It is much safer to feel the way and grow slowly, than to enter into a matter with a flourish with large numbers, and soon find that there is much dead wood which hinders the life and growth of the work. The essential thing is for a Bishop to secure the coöperation of two or three Rectors, and then to make a start, even if it be a small one.

Organization in Convocational work is difficult in many places because of the distance which separates men. But if once a year the Readers of a Convocation could be gotten together for a few days' instruction, with a Quiet Day at the close, it would be the means of giving inspiration to the men and efficiency to the work.

This is largely done in England, and steps in this direction are contemplated by several Bishops in America, who realize the gain it would be to the Readers, in both a practical and spiritual way. Such meetings could be arranged during the Bishop's visitations in a Convocation. Or in case he could not attend, some one appointed by him could conduct the conference, and another the Quiet Day. At the conferences there should be instructions, papers, discussions, and reports. It would not be necessary to have many men in attendance to make these meetings a success and a blessing.

*The Plan in the Missionary Jurisdiction
of Olympia.*

In the Missionary Jurisdiction of Olympia the Rev. L. W. Applegate, acting under the Bishop, is gradually developing a scheme of organization and training of laymen for missionary work.¹ It is recognized in Washington that "the West presents a splendid field for lay help," and that there are "within the Church a large number of intelligent laymen, consecrated men, ready to use their talents to advance the cause of Christ. These must be employed if the Church is to fulfil her mission." A course of study has been prepared which is to

¹ Since this was written the Bishop of the Jurisdiction of Olympia has died.

be conducted by correspondence, followed by examination. It is designed for "men who for the spread of the Kingdom of Christ are willing to devote all or a part of their time to missionary work as Lay Readers or Helpers."

Its purpose is: "To give them a better understanding of the Church and her ways; a knowledge of the Bible, the Prayer Book, Church History, and the fundamental principles of the Gospel; and to give suggestions and training as to the effective reading of the service, and in methods of missionary work.

"The course will occupy one year, and at its close its members ought to be prepared for a general examination in those studies presented by the Church for Deacon's Orders only. . . . The result of such a course will be to give to the Church a body of laymen fitted for Church work. It is expected also that it will encourage some of its members to offer themselves as candidates for Holy Orders."

The plan of organization is this:

"The membership shall be divided into two classes: 1. Those who devote their full time to Church work; 2. Those who do such work as they may be able to undertake without abandoning their secular occupations.

"Every member must be actively engaged in some definite mission work, in connection with his

parish, or in some town or village, or among the ranches in the country.

“ Every member must work under the direction of some clergyman having pastoral charge, to whose care he is committed by the Bishop.

“ All members devoting their full time to Church work, and as many of the second class as possible, shall gather at some appointed centre, on Tuesday morning following the first Sunday in each month, and shall remain together until the following Thursday for examination, lectures, Holy Communion, and mutual conference and encouragement.

“ All absent members shall send in written answers to examination questions furnished by instructors. The instructors will give such aid during the month by correspondence as the members may need. Each member shall render each month a detailed written report of his work.

“ Books will be furnished free. A fee of five dollars will, at the time of entrance, be charged for expenses.

“ Any member who is willing to devote his whole time for one year to Church work, and who is acceptable to the Bishop and Committee in charge, will be granted a license as Reader and will be assigned duty upon the mission field.

“ His compensation will be as follows: Home expenses, travelling expenses to and from monthly

meetings, one hundred dollars a year in cash for clothing and other personal expenses. Special arrangements will be made with those having families to support.

“Each member shall devote at least six hours a day, besides the time given to study, to actual work upon the field assigned to him. His general duties will be to hold services, conduct Bible-classes and Sunday-schools, superintend the various organizations in the mission, visit the people, distribute Church literature, and perform such other duties as an intelligent layman and earnest worker can do to aid the Minister in charge to lay wise foundations and to minister to human souls.”

The License.

Unless in case of emergency, no one should act as Reader unless he is duly licensed by the Bishop of the Diocese.¹

It must have a tendency to add to the estimation in which the office is held, when the candidate is admitted as Reader by the Bishop in person according to ancient usage. This is provided for in England, and is practised in many Dioceses. In the United States three Bishops at least have set forth forms for the “Admission of Readers.”

¹ See Appendix D for forms of license.

But since our present Canon on Lay Readers limits the duration of a license to one year, such admission would lose much of its force and meaning. In 1886 an attempt was made to change this, but the Committee on Canons reported adversely. As the use made of Readers develops, a change will probably be found desirable. After a careful survey of facts we believe that the system followed in the Diocese of London, or some modification of it, will be found to be for the best interests of the work of Readers in America. The points to be embodied in the Canon would be as follows: there shall be two classes of Readers in the Church, Diocesan and Parochial. The license (or commission) of a Diocesan Reader shall be held permanently, unless revoked by the Bishop, and becomes void on the removal of the Reader to another Diocese. This license shall entitle the Reader to perform duties in any parish or mission in the Diocese, but only at the request, and under the direction, of the Rector or minister in charge. Candidates shall be (or may be) required to pass an examination on the Bible and Book of Common Prayer. A Diocesan Reader shall be (or may be) admitted by the Bishop of the Diocese at a special service.

A Parochial Reader may be licensed by the Bishop to hold services within the parish to which he is licensed. The license may be delivered to

him by the Rector or minister in charge of the parish or mission, after Morning or Evening Prayer, followed by such collects from the Book of Common Prayer as he may deem expedient; or with such form as the Bishop may set forth. This license may be revoked by the Bishop, and *shall* become void on the death or on the removal of the rector or minister in charge, under whom he was licensed.

In the Dioceses of Sydney and Adelaide and others, such regulations as are here outlined are in force and work well.

Some system such as this would encourage men to seek the office of Diocesan Reader, and would lead to their preparation for the work. It would tend to make Readers hold their office in higher estimation, and would also have the tendency to make their services more appreciated by those whom they serve. It might also lead to the multiplication of lay evangelists and catechists, the employment of men who are not necessarily learned, and yet who would be helpful in reaching classes which it is difficult for the educated parish Priest to reach—classes which need men of their own kind to mingle with them, and talk to them in plain, every-day language. The use of such men is the secret of success among the Salvationists, was the secret of success with the early Methodists, and in

the Church of Rome has much to do to-day with its hold upon the masses. While Rome has its highly educated men, yet it has its Priests who are the sons of peasants and small farmers, who are of the people. But of this we shall say more later on.

In the matter of the Reader's license, some Bishops have a form of application which has the Canon on Lay Readers printed in full upon the back.¹ The applicant declares that he has read this, and is willing to obey its requirements. Many licenses issued by Bishops have the Canons printed upon them. Others have the Canon and, in addition, the rules and regulations which the Diocesan sets forth for the direction of his Readers.

The Reader with his license must understand that he is an officer in the army of the Church of God, whose work is to be under superior officers. It is his part to carry out instructions, and to give willing and cheerful obedience as to methods of work and conduct of services to the one who, in the Church, is set over him and is responsible for him. There is no need to dwell upon this; Churchmen understand the principle.

Of course there is a preparation which is beyond and above all that we have mentioned. It is the preparation of the spiritual side of the Reader.

¹ See Appendix E.

There must be at the start a spirit which owes its state to the past life of a man in his use of the privileges which the Church has given him. The spiritual life will be deepened as he grows into the work, and as the work reacts upon him. Of this, and of means for quickening and enriching the spiritual life, we shall speak hereafter.

CHAPTER X

THE READER IN THE SERVICE.

Preparation.

WHEN the Reader is ready for work, his first service will probably find him in a more or less nervous condition. When he arrives at the place appointed, let him see by personal inspection that everything is in order. He should see what arrangement has been made as to a reading-desk, whether it is the right height for him to read his sermon from, and that there is a Bible in place with the Lessons marked. In his Prayer Book should be found and marked, so that they can be readily turned to, the Psalter, the Collect for the day, and any special prayers which are to be used. This will avoid any disturbing break in the service made by a Reader turning over pages searching for the place, such as we have witnessed.

With a man not perfectly familiar with the service from the standpoint of the leader in worship, it is a good plan to make out a list of the order in which the several parts come, so as to avoid any

possibility of losing the place or becoming momentarily confused. Several of our men have, at first, used such a list upon a card or a slip of paper, which could be laid on the prayer desk or held in the hand. It was found to be well to number the parts upon the margin of the Prayer Book, so as to correspond with the numbers on the list. The eye could instantly catch these, and smoothness and ease were assured. This is what is meant:

1. Sentences.
2. Exhortation.
3. Confession.
4. Lord's Prayer.
5. Versicles.
6. Venite.
7. Psalter (——— day).
8. First Lesson (———).
9. Te Deum.
10. Second Lesson (———).
11. Benedictus.
12. Creed.
13. Collect for day.
14. Prayers.
15. Hymn.
16. Sermon.
17. Offertory.
18. Hymn.
19. Closing Prayers.

The possession of such a list gives confidence, and, as we have said, one unused to lead in the service is apt to become confused, although he may think himself familiar with the Prayer Book, because he has used it long in the pew.

Of course the Reader will offer private prayer before he goes in to the congregation. That will tend to give him confidence and to collect his thoughts.

The Reader's Dress.

In this the Bishop is the director. If the Bishop has issued no directions, then the Rector should do so. The Canon distinctly states that a "Lay Reader shall not assume the dress appropriate to a clergyman ministering in the congregation."

Before the introduction of vested choirs, Readers wore the ordinary citizen's dress. But now the largely prevailing custom is for the Reader to wear the cassock and cotta, or the surplice. But it does not follow from this that a Reader in any Diocese can assume this dress.

This depends upon the regulations of the Diocesan. We have before us the rules of many Dioceses. In Central New York Readers are "to wear citizen's dress, or if postulants or candidates for the ministry, simply a cassock." In Southern Ohio "the proper dress of a Lay Reader in the

chancel is the simple dress of a civilian, a dark suit. There is no objection to his wearing also the scholar's black academic gown. But he may not wear a cossock or cotta or a surplice without special license." In California, the Bishop writes: "The cassock and cotta seem to be fitting for those of the laity who read, as well as to those who sing, in the services of the Church." In Milwaukee the Reader must wear cassock and cotta. In Chicago he "may wear the cassock and cotta appropriate to laymen when engaged in any public service." It is safe to say that the rule of a large number of Dioceses is such as that given in the directions of the Bishop of Springfield: "It would be most suitable for you, when they can be conveniently provided, to wear a cassock and chorister's surplice as an official dress. As regards this suggestion you must be guided by circumstances, as we by no means insist upon it."

The matter of vestments is more important than one may think. The wearing of a cassock and cotta is, to people generally, the sign of some authority held by the man who appears in them. With Church people ordinary choir vestments are in no danger of being misunderstood; they are in too common use for that. They convey to Church people no suggestion that the one who wears them is in Holy Orders.

With other people they at once carry the idea that the man who wears them comes not of himself, but is sent by the Church, with authority to hold sêvice. They know nothing of Holy Orders, but they look upon the Reader, when vested, as having the same authority as the ministers of the various denominations who come to them. This estimation is helpful to the work. It is certainly the estimation in which the Church would have them received. Her commissioned Readers have a ministry which she recognizes, while she cannot officially recognize the ministry of those not of her.

We have never known, nor have we ever heard, of a Reader in any way assuming, in word or action or inference, any function of the sacred ministry because he wore vestments; on the contrary, we have known it frequently give rise among the people to questions and instruction as to Holy Orders.

There has been among our own people a prejudice against lay services. They have been poorly attended. But there has been an improvement since the Bishops have been careful to give to Readers written commissions, and so official standing, and since Readers generally have worn those vestments which custom in the Universal Church has from most ancient times prescribed for laymen

when reading, singing, or otherwise assisting in the rendering of the services of the Church.

About one thing be careful: always have the surplice clean. Learn to fold it so that there will be as few creases as possible. A surplice or cotta is a difficult article to fold and put into a hand-bag. But there is a way to do it, which one can only learn by practice.

In the Conduct of the Service.

It is best in the conduct of the service that the Reader should follow the general customs of the Diocese in which he is. If he is in parochial work he will, of course, follow the general usage of the parish. It is the best way and the right way to avoid anything which would draw attention to the individual by the obtrusion of his personal preferences in matters of detail, when they are contrary to the use of the parish. If a Reader is assisting a Priest in the services of the parish church, of course he would strictly follow the use of the Rector. Nothing jars on one more than a lack of harmonious action on the part of those in the chancel.

In going to a new place where the people are not familiar with the services of the Church, many have the idea that it is the best way not to give the service just as it will be given when the people

are used to it. This is a great mistake. Let the first service as nearly as possible be just what the others are to be. It should be remembered that while Churchmen in the congregation would at once notice whether the thing done, or the thing left undone, was that to which they have been accustomed, yet those who are not Church people are ignorant of the ways of the Church. To these everything will seem strange, the surplice, the "getting up and sitting down," the Prayer Book, etc. They will expect strange things, and the way you intend to have the service in the future have it at once. If you change afterwards they will notice it then. This "gradual" advance unsettles people, and they begin to wonder what is to come next.

. If you expect to wear vestments, wear them the first time.

In a congregation composed largely of non-Churchmen, it will be well to give a brief explanatory talk before beginning the service as to the ways of the Church in worship. If the people are kindly and carefully told that the custom is to kneel when we pray, to stand when we sing, and they are asked to observe these postures, most of them will do so. If a few words can be said about a form of worship and its advantages, the greater part will be glad to hear why these things are so.

Leaflets.

If there are printed leaflets for those unfamiliar with the service, all will go well. But even if these are provided it will probably be necessary for the Reader to give directions from time to time. As, for example, after the second lesson in the Evening Prayer, it would be well to say: "We will now sing the Magnificat, which you will find in the first column of page —, of the service leaflet." Or when the Creed is to be recited: "Will the congregation please join in reciting the Apostles' Creed," etc.

While leaflets are useful, yet as soon as possible the people should be taught to use the Prayer Book. As it is now paged with uniformity in all editions, directions can readily be given, and the places easily found. The Reader should encourage any member of the congregation who expresses a desire to borrow a Prayer Book to "look over." It is well sometimes to keep the congregation after service and give the people a little drill in using the Prayer Book.

If there are any Church people in a new mission, have them sit here and there in the congregation, that they may the more easily show people the places. Before service, privately ask those who are familiar with it to make the responses slowly. Until people are used to it the rapid response

which Church people naturally make seems irreverent. These little things all help to make the first service a success, and the people, having had part in it, feel like coming again. We have found it a widely prevailing opinion that the service was intended for "our own people." The sooner all who attend know it is for them, the better it will be.

The Offertory.

As soon as services are started be careful to provide some "decent basin," to be used in taking up the offerings of the people. Tell the congregation that the money given will go towards defraying the expenses of travel, the providing of books, and other necessities. People always like to know for what purpose their money is given. Believing that the offering of our substance is an act of worship, the congregation of a mission should so understand it from the start. We have known Readers who have thought it would be well not to "take up a collection" the first time of holding service. We believe that to be a mistake. A few words will explain the principle of Christian giving as a part of the worship on each Lord's Day, and the object to which the money given will go. Always in this matter make the idea of the "offering" prominent; and in the use of words, and in

instruction given, discountenance the idea of this act being a mere "collection."

The Reader should see at the first service that there is a proper plate or basin ready; we have known this forgotten, and a hat used. Such occurrences hinder that reverence and regard for the fitness of things which the people need to be taught.

When the offerings of the people are brought to the Reader, if in a church, he should not proceed to the altar and present them as a Priest would. Outward acts make strong impressions, and we have known the fact of Holy Orders brought home to men's minds by a Reader, on one Sunday, placing the alms-basin on the step at the entrance to the sanctuary, or upon the desk, and the next Sunday a Priest offering the alms and placing them upon the Holy Table. We think each Bishop should issue instructions as to what his Readers should do and what they should not do in such matters.

In the regulations for Readers of the Diocese of Southern Ohio, there is the following: "He may not officiate in any other place in the chancel than the lecturn and prayer-desk. When the offering is taken he shall deposit the collection-plates upon the chancel-rail, or other convenient place; not upon the Holy Table."

A Reader should, in all his actions, do nothing that will make it seem that he is in Holy Orders. This is the spirit of the Canon. He should purposely study in these little distinctions, such as in the offering of the alms, to show that he is not a Priest. Such conduct we have found most useful in leading to inquiries, and in teaching the people as to the existence of Holy Orders.

While the alms are being collected it is a good plan to have a hymn sung. This is the general custom in England. If this is not done, it is well to read several of the sentences as provided in the Prayer Book. Either prevents an awkward pause, and in a mission either seems preferable to the mere playing of the organ.

Little Points which are Important.

In all actions during the conduct of the service the Reader should cultivate repose of manner, that there may be ease and smoothness. It certainly inspires reverence if there is on the part of the one who officiates a quiet dignity of manner. The Reader should attend strictly to his work. If any distracting thought is allowed to enter the mind, or if the eyes wander to the congregation, the place may be lost, as we knew it to be on one occasion in the middle of the Psalter. Strict attention to the work, absorption of mind and heart in the ser-

vice, not only makes it appear outwardly pleasing, but in that wonderful interaction which there is between man and man, the condition of the officiant is felt by the people. If the Reader is devoutly absorbed in the service there will be a tendency to produce a like state in the members of the congregation.

The earnest Reader will desire to improve in all that makes his service efficient. It will be well if he can have in the congregation a friend who can act as critic and make suggestions. Readers who are blessed with wives will find them the most frank and unsparing critics. If the Reader is married we advise him to take his wife with him a few times, and then we counsel him not to be vexed with her for her criticisms, but attend to them. She will be as anxious as he is himself that he shall be without fault.

The Reader will probably have been given some preparation, but a few points as to faults in those who are new in the work may be helpful.

We have seen few Readers who, at the beginning, have read loud enough. While shouting is to be avoided, yet a full, round tone should be cultivated. Many people are a little deaf, and when those who can hear well sit at a distance and have to strain their attention to catch what is said, it is tiresome and annoying. Your friendly critic

should sit at the back of the room and inform you as to this.

In the General Confession, the Lord's Prayer, and the Creed, the Reader should notice that there is a division into parts by means of capital letters, which it will be seen follow no ordinary rule as to their use. As, for instance, in the Lord's Prayer, "Thy will be done on earth, As it is in heaven." Here "As" begins with a capital. Few Readers when they begin notice this. These divisions are made as a means of direction as to the portion which is to be said before a dividing pause is made. The General Confession was intended to be said clause by clause, first by the Minister, and then by the people. We have heard it so said on one occasion in an English country church. But being now said with the Minister, as the Lord's Prayer is directed to be said, smoothness will be gained by strict attention to the capitalization. We have heard very jerky reading by inattention to this. The Reader should practice the reading of these portions of the service at a uniform rate of speed. The Confession, it always seemed to us, should be said slowly and carefully. The words are too solemn and full of meaning to be "gabbled" over.

In announcing the Psalter, wait a few moments that the people may find the place. If necessary, announce the page. No Reader, whether old or

new in the work, should ever read the service in public without having gone over the Lessons carefully, with reference to pronunciation and general correctness.

In announcing the Lessons the Reader should use the title of the book which the Church has given to it, as found in the Holy Bible as authorized by the Church. We have heard Readers who were not prepared say, "Here beginneth the eighth chapter of Matthew," or, "Here beginneth the twelfth chapter of the Corinthians." There can be no mistake if the Reader uses titles as given in the Holy Bible. We would suggest, however, that the usage of the Church in placing the word "Saint" before the names of the Apostles be followed when any of the Epistles are announced. As, for example, instead of saying, "The General Epistle of Peter," the usage of the Church is to say, "Saint Peter," etc., although this does not appear in the title.

At the close of the Lesson make a slight pause before saying, "Here endeth," etc. Sometimes it makes an absurdity if these words are carried on as if they were a part of what is read.

And here let us make a suggestion: never tell stories which have something funny in them about any passage in the Bible. In the first place, it tends to irreverence. In the second, the passage

may come some day in the Lesson. We knew an instance where a clergyman had told some parishioners a funny story, made by twisting two parables together, and when one of these parables was read as the Gospel on the next Sunday, the memory of it disturbed both Priest and people.

In the prayers, study their meaning, that you may avoid laying stress on words which impair the sense, or making pauses in the wrong place. For example, in the prayer for the President, we have heard men pause and slightly drop the voice after the words "thy servant." The result has been that it sounded as if the prayer was offered first for the Reader himself, and then for the President. And so in the General Thanksgiving, many times we have heard emphasis laid upon "men," in the first sentence. This at once gives the idea that we are thankful for the blessings vouchsafed to men, as distinct from women and children. Of course if stress is laid upon any word it should be upon "all." Inattention to little things like these mars the service.

Uniformity in the Service.

Where Readers are working in an Association, it is most necessary that there be uniformity in the conduct of the services. It will be distracting to have on one Sunday one thing done, and on the

next something else. If the work is in the See city the Bishop will give instructions as to that. If the work is from a parish, the Rector should instruct the Readers just how the service is to be conducted, even to the smallest details. A work that is worth doing is worth doing with exactness in the least particular. God Himself gave explicit directions once as to the minutest details of worship. We shall certainly do well to have everything done decently and in order, and, as we say, with uniformity.

It would be well, then, that even in giving out the text there should be some arranged form, such as: In the first chapter of the Gospel according to Saint Matthew, and a part of the twenty-first verse, it is written, "And thou shalt call His Name Jesus."

Again, if one Reader turns to the east at the Creed, and another does not, it causes comment. Let it be arranged what usage shall be followed. And so of other things, about which questions will come up from time to time when any work is commenced.

After the Service.

When the service is over retire quietly, and pray that the words you have spoken with your lips you may believe in your heart and show forth

in your life, and that you may be the means of doing good as a Reader in the Church of God.

The Reader should then go to the porch, if there is one, and speak to as many of the people as he can. As soon as possible he should know the name of each man, woman, and child. This is one of the reasons why where there is a Readers' Association one man should have the especial charge of a mission. We do not mean by this that he should hold service there every Sunday, but that he should go there more often than any one else, and be made to feel a responsibility for the work.

People, especially perhaps those in the country, like to be spoken to. A shake of the hand and a pleasant greeting have their use in mission work. It makes people think there is an interest taken in them, and they begin to have an interest in you, and in the work.

Of course with practice the Reader's labors grow easier for him. Most Readers are busy men. But they find the Sunday duty a grand antidote for worldliness.

Reports.

Every Association of which we know has blanks for reports of the services held by Readers, which are to be filled out at once, and sent to the secretary of the Association.¹ In our work at San

¹ See Appendix F for blank form.

Diego we have found that it has created a wide interest to have these reports placed in a drawer in the reading-room of the Brotherhood of St. Andrew, which is in a business block in the centre of the town. Here our Readers drop in during the week to see what has been done on Sunday, to learn of the congregations, the offerings, etc., of the several missions. Here also are the volumes of sermons, tracts, and books of instruction. In a back room are kept the vestments, travelling-bags, and other things needed in the work. The room has also become a place of meeting for the men of the missions, who, when they come to town, make it their headquarters. The room costs but little to keep up, and being in a block where the janitor is a Churchman and a Brotherhood man, it is all the more easy to manage. A Church room of some kind in the heart of the city is of great use in Readers' work. In the ordinary large country town the rent of such a place is not high. In places of greater population there is generally a parish house which can be used, or in the See city the Diocesan house.

Some Bishops wisely require written quarterly reports from all Readers except those in associations. The Bishop of Ohio considers a failure to make a report sufficient cause for revoking the license.

CHAPTER XI.

THE READER AND SERMONS.

THE matter of sermons is, perhaps, the most perplexing one in the Reader's work. The service is settled. The Church has provided that. The Reader realizes more and more what a priceless treasure he has in the Book of Common Prayer. "With our Prayer Book and Churchly traditions, no religious body can do such effective work in decent and orderly manner," writes a Reader of large experience. One often feels, after a hearty service in a hall or schoolhouse, how adapted to all sorts and conditions of men and places is the Prayer Book; and how uplifting are its services, whether in a cathedral with all accessories, or in a building with few conveniences, if only there are worshippers in spirit and in truth.

With "the prayers" the Reader is well furnished for his work as the leader of the worship of the congregation. But as to sermons, we have never met a Reader who had found just what he wanted. Of course this is because, while the Prayer Book

represents the devotions of the ages, the outpouring of the heart of humanity, a book of sermons represents the thought of an individual. No one can make the sermons of another entirely his own. A Reader may find a few sermons in a volume which are suited to him, but it is quite probable that he does not feel that the remainder are satisfactory, or that he can feel just in that sympathy with them which is necessary for their best delivery.

After a varied experience in the Buffalo Laymen's League, Mr. Lewis Stockton writes to us: "My belief is that the best sermons for Readers are not yet written." The reason is that the English sermons written for use in missions are often unsuited for American use, without much alteration and modification; and that the volumes of sermons published in this country have usually been preached before congregations in large cities, and are not intended for use in missions. They are usually of a high order, and many of them are excellent for settled congregations of cultured Christian people, but they are away above the heads and the hearts of the great majority of the men, women, and children whom the Reader finds at the missions. But the chief reason that the Reader has not found the sermons exactly to his mind is, of course, because they are not his own, either in the thoughts they contain or in the lan-

guage which clothes them. He realizes in the sermon that he is to deliver a message which has not passed through his own personality, and so his manner is restrained, and much of the desired effect will be lost.

The only complete remedy is that the Reader make exhortations, or expound Holy Scripture, or deliver addresses of his own. But as most of the men are not prepared for this, sermons must still be read, and the best way to overcome the difficulty should be carefully studied by the Reader, and the one under whom he is placed.

We will give some suggestions from the experience of those in the work. In selecting a sermon the Reader should take one which, as he reads, he feels instinctively he can make in some degree his own, because it appeals to his own mind and heart. He knows that it has a message for him personally, and that he can carry it in a measure as from himself to other men. He may look over a large number of sermons before he finds the one he wants, but it will be worth the trouble if by doing so he can obtain one which he can deliver with that force which the assent of his own mind and the response of his own heart can alone give to it. When he has selected a sermon he should try to thoroughly master it, to get into the spirit of the message, as well as to be familiar with its

phraseology. For the best delivery of the sermon he must, as far as possible, make it his own.

Often a Reader will find that this end will be attained only by rewriting the sermon or parts of it and putting it into his own language. Permission to do this could no doubt be obtained by one who was approved as sufficiently instructed in Church doctrine. One trained in theology knows the necessity of exactness in language, and it is often best when a Reader rewrites a sermon to have it examined before delivery by the Priest in charge.

But whether written or not, let the Reader keep continually in mind that he should try to *deliver* the sermon rather than *read* it. It takes time to be able to do this, but there are Readers who have, by constant labor, attained the ability to preach the sermons they select, instead of merely reading them from a book. A Southern Bishop writes us: "A good reader is essential. I remember I had a Lay Reader who had a good voice and was a good reader. The congregation said to me they preferred to have him read sermons than to have my assistant preach to them." He adds: "There are very few sermons fit for general use. It requires discretion in selecting and cutting down."

Readers who have their heart in the work can make great improvement in a few months, with proper training, in the delivery of sermons. This

is certainly worth striving after, as on it depends in large measure the success or failure of a Reader. Whatever may be said of settled congregations getting too much preaching, the people in missions in town or country need sermons which shall arouse them and teach them. They need sermons as well as worship and the Sacraments.

In regard to the manner in which the Reader should have his sermon before him, those most experienced agree that he should not take a book to the pulpit or lecturn. To do so creates a prejudice at once in the minds of those who are to hear. It gives the mind, through the eye, a "booky" impression.

To non-Churchmen especially it appears as if the prayers have been read from a book, and now the sermon is to be read from a book. It was perhaps some service of this sort which led a country preacher to object to the Church because her clergy were obliged to read sermons written by the Archbishop of Canterbury.¹

A book leads to the mental impression that the Reader has made no preparation, as if there was to be no "living voice to living men." One Bishop directs his Readers to write out their sermons. This is very desirable when it can be done, as it not only makes the sermon familiar to the Reader,

¹ This is a fact related by the Bishop of California.

but if he has permission to change the phraseology when it does not appear natural to him, he will eliminate some of the "bookish" element, and bring it into every-day English as spoken by himself.

If the Reader cannot write the sermon, there is another way of dispensing with the book, which is largely followed. The sermon is cut out of the book and tied into a paper cover. There should also be provided for each Reader a decent cover of velvet or some material in which he may carry his sermons, and in which they may be placed on the lecturn. This will have the advantage of keeping the sermon from slipping down, which it is apt to do if in a paper cover only. A volume of sermons printed for Readers should be so arranged that each one can be detached from its place in the book without carrying with it at the beginning or the end a portion of another sermon. There are a few books with which this can be done. All that is necessary is that no part of one sermon shall be printed on the leaf which contains any portion of another. In binding sermons in paper covers after being cut from a book, care should be taken to tie them in very loosely so that the pages may turn readily. The best way is to make holes with a punch or knife towards the left-hand upper and lower corners, and tie them loosely with string.

The object in going to this trouble is not for the purpose of deception. The people know the Reader does not write his own sermons. It is simply because it looks better, it is easier to carry, it shows that a man has tried in some way to make the sermon more his own, it takes away the book.

One Reader of wide experience says: "Sermons written for Readers should be lithographed rather than printed, to avoid reading from a book." We never permit our Readers to take the entire volume with them. Before this rule was made the Readers sometimes said that they felt that the effect of the sermon was lost because they carried a large book to the lecturn.

If the sermon is written the Reader should write it plainly, so that it can be filed away for the use of another man. Each Reader should be careful after delivering a sermon to write upon it and the paper cover which contains it his name and the place and time of its use. This is the custom of several associations.

In selecting a sermon, however, there is another important consideration, and that is, the congregation which is to hear it. Of course we do not here refer to any prejudices which a congregation may have, but to the kind of people composing it. The Reader must be a man of judgment. He

must gauge his congregation, and give them what they will understand and what they need. We do not mean by this that he must have sermons upon the faults or sins he sees among them, or attack errors prevailing, so much as that he should select sermons which will tend to build them up by positive teaching in those things which they lack. If there is some truth which is not known to them, or is held in a distorted form by them, sermons should be chosen which will present the truth in all its fulness as received and held by the Church. If, for instance, the error prevails that children should be left to "choose for themselves" in religious matters, sermons can be chosen which present the Church's system of the birth of the child into the Family of God, and the teaching and training and nourishment provided in the Family. It is surprising how this appeals in strength and beauty to people to whom it is new, and who come with "ears to hear."

What Sermons to Read.

And now as to the books of sermons suitable for Readers. There are some Bishops who set forth lists of books from which the Reader *must* select. One names the following :

Canon Farrar, several volumes.

Bishop Temple, *Rugby Sermons*.

Charles Kingsley, *National Sermons*, etc.

John Henry Newman, *Parochial and Plain Sermons*.

Canon Liddon, *Sermons to the People*.

Aitkins, *Around the Cross* and *What is Your Life?*

Dr. Vaughan, *Public Worship and the Liturgy* and *Heroes of Faith*.

Dr. Dix, *Christ at the Door of the Heart*.

Sadler, *Abundant Life*.

Dr. De Koven, *Sermons*.

Bishop Brooks, several volumes.

A glance at this list will show at once that all these sermons are of a high order. But we are surprised that the simpler, plainer sermons of Buxton, Norton, or Murphy, or that Bishop Huntington's *Christ in the Christian Year*, should not be permitted. The list may suit the work of Readers in one Diocese, but Readers in the West would find very few among them that they could use in missions.

The Bishops of fifty Dioceses have been kind enough to send to us their rules as regards sermons to be used. Nearly all of them leave the selection to the Priest under whom the Readers work.

We have also corresponded with many Readers actively engaged in associations or in parishes.

From their experience and our own we give the following suggestions.

We put first of all the volumes of sermons by the Rev. H. J. Wilmot Buxton. Of these Bishop Gilbert writes: "Decidedly the best book of sermons I know of for Readers is *The Life of Duty*, by the Rev. H. J. Wilmot Buxton. They cover the Christian Year, and are most acceptable." Nearly every Bishop mentions Buxton's sermons as in use. Some of them have to be slightly changed for an American congregation. We speak here of references to royalty, or to English institutions or customs. But these can usually be easily changed or cut out. No fewer than fourteen volumes of his sermons are published. We know of no books of sermons which have so few that cannot be used. They have the advantage of being brief, occupying from twelve to fifteen minutes in delivery. They are plain, without loss of beauty or force by their simplicity. They are full of sound Church teaching. They are practical and didactical, and have in them a robust, manly ring. They are suitable for any congregation, the city parish or the smallest country mission.

The American sermons which have, perhaps, been most widely used by Readers are those by the late Dr. J. N. Norton. While there are many very good sermons in the several volumes pub-

lished, and while people of the congregations often speak of them as being liked, yet few Readers care to use them continuously. They are so full of anecdotes that often the stories comprise the greater portion of the whole. Few Readers feel that they can tell these stories well, and the sermons used show that most of the anecdotes are stricken out. The numerous editions through which Dr. Norton's sermons have passed show that they have been largely read. This we believe is because they are simple, and more suitable for mission congregations than any other sermons by American authors. They have an advantage in that nearly all of them have what Dr. Norton calls, in quoting another, a "Church fringe." But our experience is that in any volume of sermons there are many which a Reader will not use if he has several authors from which to select. Some Bishops recommend Norton's sermons as particularly adapted to hospitals and poorhouses.

Another writer whose sermons are mentioned by many correspondents is the Rev. J. B. C. Murphy. *Through Fast and Festival*, two volumes, will be found excellent for general use. Five volumes of his sermons are in print.

Murphy's sermons are something like Buxton's, and, on the whole, will be found to be very useful in mission or other work. Those of both men are

much freer from that which renders them unsuitable for American congregations than the sermons of most English preachers, and have the advantage of having been written for plain people.

There are sermons of other Englishmen which can be used to advantage. Many recommend the new series of *Sermons for the People*, published by the S. P. C. K. They are by the "best preachers," and have the recommendation of being but forty cents per volume. While in such books there will be found sermons which American Readers will find of little use to them, as they have a foreign air, yet many will be available. Our own Readers have found, with some modifications, that Baring Gould's *Village Preaching for a Year* contains some very good sermons for mission use. This book is mentioned on but one list sent to us.

Of Bishop Huntington's sermons nothing need be said. In beauty of diction and grandeur of thought Bishop Huntington is almost the only living exponent of a style which marked the truly great men of the New England school of writers. His *Christ in the Christian Year* contains sermons which we delight to read. They are largely used by Readers throughout the country. They are, however, too long, and suited for settled congregations rather than missions.

In the Buffalo Laymen's League, Dean Burgon's

Short Sermons are found very useful, as are also the sermons of the Rev. Aubrey L. Moore, *From Advent to Advent*, and some of Farrar's sermons.

The list of sermons permitted in the Diocese of Central New York contains most of those already named, with some not now in print, and in addition the following: Mozley's; Goulburn's *Thoughts on Personal Religion*; Thompson's *First Principles*; *Helps to a Holy Lent*; and Snyder's *Chief Things*. These last would be excellent, used from time to time, where the people need instruction in Church principles; and where do they not need it? If Liddon's sermons are read, care must be exercised as to the capacity of the congregation.

The sermons of Bishop Brooks are much too long for Readers' use, and generally one does not care to cut them down.

The following are used by many:

Rev. Dr. J. Cross, *Coals from the Altar*, etc.

Bishop Magee, *Sermons*.

Living Voices of Living Men, by Bishops and clergy of the Church; 2 vols., largely used.

Bishop How, *Plain Words and Practical Sermons*.

Grou, *On the Lord's Prayer*. Selections from this are suitable for prisons and institutions.

Sermons by Dr. Lewis are mentioned by many, but they are out of print.

Rev. Isaac Williams, *Plain Sermons on the Catechism and Characters of the Old Testament*. These are recommended by the Bishop of Louisiana and others.

Rev. J. W. Hardman, *The Preacher Prepared and Stories and Teachings in the Matins and Evensong*. The last is most useful for the Catechist.

Scott-Holland is used in the Buffalo League. By far the best sermons we have seen for children are Buxton's, in the volume *The Lighthouse on the Rock*.

If a series of sermons is desired for Lent or Advent, such can be found in the catalogue of any Church publisher.

Of course the kind of sermons needed differs widely according to circumstances. Wherever there is an organization of Readers, the formation of a library is naturally begun at once, not only of volumes of sermons, but of works on the history and doctrine of the Church.

Where work is conducted on the Convocational system a library should be commenced in a central place from which Readers could obtain the books as they need them.

It is generally agreed that sermons read should be short. Some Bishops in their directions say that they should be cut down so that they will

not take longer than twenty minutes to deliver. Many others of experience believe that it is a mistake to have a sermon which takes much over fifteen minutes to read. In cutting down, great care should be exercised not to destroy the connection or the force. Sometimes an illustration can be crossed out. Occasionally an entire division of the subject can be left out. There are sermons from which a large part of the introduction can be omitted.

The wise Reader will always, if possible, select a sermon suitable for the Church season and the especial day, so that the whole service shall be harmonious. We have known men who were not sufficiently careful about this.

If the text is taken from one of the Lessons, so much the better. Many volumes of sermons available for Readers have their texts taken from the Epistles or Gospels for the day. This does not matter much on festivals, when the Lesson will be upon the same subject, but on the Sundays after Epiphany and the Sundays after Trinity it would be better if the text were from the Lesson.

There are volumes of English sermons which follow this course, but owing to the difference between the American and English Lectionaries, they lose their value, as to this, in the United States.

There is a real need of books of sermons for

Readers, written by Americans, on texts found in the Lessons for the Sundays of the Church Year. What is wanted are plain, practical, and didactic sermons which will take about fifteen minutes in delivery. These should be printed and bound so that they can be cut from the book entire.

Readers have frequently come to us and asked for sermons which they have heard us deliver. In such cases we have written the sermons out, and had them copied by a typewriter. They have been read in turn at the various missions. It is but natural that the men have felt that these were more in touch with the needs of the locality and the day than those which ordinarily they could obtain from a book.

Object of Sermon.

We feel that this chapter should not be closed without reference to the object of the sermon. We believe that while men need exhortation, they need, most of all, teaching. The people of the missions need to be taught. "Go, teach all nations," was the command, and we believe that the chief aim of the sermon should be to teach the people "the things concerning the Kingdom of God and the Name of Jesus Christ."

Teach, teach, teach—this we would have as the idea in the mind of the Reader. The people get

a surfeit of indefinite preaching. They need something definite. We do not mean by this a continual harping upon the constitution of the Church in a semi-argumentative style. We mean systematic, definite teaching as to the "first principles of the doctrine of Christ"; Repentance, Faith, Baptism, the Laying on of Hands, the Resurrection and the Judgment, with all that follows these in the economy of the Kingdom of God. In sermon, Sunday-school, and conversation with the people strive to build up in them a definite faith, that each man, woman, and child may be able "to give a reason for the hope that is in him."

We believe that the Reader would be greatly assisted in instructing the people as to their duty to God and their duty towards their neighbor if the Homilies of the Church of England were revised and modernized for American use. There is need now, as there was when the Preface was written to the Homilies in 1562, of "the true setting forth and pure declaring of God's Word, which is the principal guide and leader into all godliness and virtue—to expel and drive away as well corrupt, vicious, and ungodly living as also erroneous and poisoned doctrine—that the people may know what duty they owe both to God and man."

CHAPTER XII.

THE READER, HIS ADDRESSES AND EXHORTATIONS.

IN the Jewish synagogue fit laymen were permitted to expound the Holy Scriptures and to exhort. At Antioch, Paul and Barnabas, as laymen, were invited to give some word of exhortation.

Apollos was still a layman when he publicly preached to the Jews at Achaia, "showing by the Scriptures that Jesus was the Christ."

In Chapter I. was given ample proof that in the post-Apostolic age laymen who were considered able were permitted to address congregations even in the presence of the Bishop. If the fourth Council of Carthage (A.D. 398) ordered that no layman should preach in the presence of the clergy unless at their request, it is evident that it was not an uncommon thing for laymen to exhort the congregations.

The Apostolic Constitutions ascribe to the Apostle St. Paul a direction that: "Though a man be a layman, if experienced in the delivery

of instruction and morally worthy he may teach, for 'they shall all be taught of God.'"

It may be stated as a principle of the Church that ordinarily the office of preacher belongs to the priesthood, but that, under extraordinary conditions, Deacons or fit laymen may be licensed to preach the Gospel.

Extraordinary conditions are such as prevailed in the first centuries, and such as have arisen since at certain periods and in certain countries. Whenever and wherever the Church has been in the midst of heathenism, whether eighteen centuries ago or to-day, the greatness of the work has always led to the use of laymen as evangelists, exhorters, and catechists. When heretical sects have arisen, or unbelief abounded, or deadness has prevailed among Priests and people, then the occasion has been deemed extraordinary. This was the case in the beginning of the thirteenth century, when Mohammedanism and the rise of heretical sects without, and lack of spirituality within the Church, threatened its life, and gave rise to the preaching orders.

When Francis of Assisi went to Innocent III. for permission to gather a company of preachers to go forth and convert the world, the Pope hesitated. But he soon saw the wisdom of meeting the growing sects by their own most effective

weapon of preaching. He hoped that "the Poor Men of the Church might outnumber and outlabor the Poor Men of Lyon."¹ When Francis and his "Little Brothers" were given authority to preach everywhere, the leader himself was not in Holy Orders, and it was some time before he was made Deacon.² Many of the order were laymen. The first company of Franciscans which landed in England in 1224 was composed of four Priests and five laymen. The mission of these preaching friars infused new life into the Church.

In the latter part of the next century Wiclif's Poor Preachers worked at first, in many Dioceses, under Episcopal sanction.

Wesley wanted to have his lay preachers work under authority, considering that conditions needed such measures. If the Church refuses to recognize extraordinary conditions and as a living body adapt herself to surroundings, then the work she neglects is attempted by men on their own authority, and in their own imperfect way, to the rebuke and confusion of the Church.

We can truly say that the conditions which meet the Church in the United States warrant and demand a departure from the ordinary practice of confining the office of preacher to the clergy.

¹ Milman, vol. vi., p. 30.

² Robertson, vol. iii., p. 370.

Surrounded by sect and heresy and unbelief, she cannot carry the Gospel of the Kingdom to the people of this land without the extraordinary use of suitable laymen as exhorters and preachers. Will she as a living body adapt herself to the need?

If the laymen of the Church, acting under authority, do this work, they will understand that they are like St. John the Baptist, preparing the way for the Kingdom of God with its ministry and Sacraments. If it is left to individuals and societies, repentance and faith will be preached, while the other "principles of the doctrine of Christ" will be ignored or slighted.

The need of the age and of the country is a preaching order of Priests and Lay Evangelists.

It is not necessary to review the question further, when we possess a report bearing upon the matter presented to the General Convention of the Church by learned Bishops, Priests, and laymen, which report and its appended four resolutions were approved and adopted without a dissenting voice in 1877. The names signed to the report are a sufficient pledge of careful investigation and thought, as well as a warrant for its close adherence to the principles of the Catholic Church. These names are: Henry C. Lay, F. D. Huntington, J. B. Kerfoot, James Craik, D. B. Knickerbacker, A. Toomer Porter, George F. Seymour,

Stevens Parker, William Welsh, Montgomery Blair, Elisha Johnson, John H. Devereux, L. N. Whittle.¹

After speaking of the conditions in which the American Church finds herself, the report states that: "The relation of the Church to society is one of the most vital questions with which the Church in every age has to deal, and her power of organization is to be shown not by the maintenance of a rigid inflexibility, but in her ability to adapt herself to the changing conditions of human society, and to meet its ever-varying wants."

And now to the point, for the employment of Readers who should be permitted to preach, which is the real burden of the report.

"It is a narrow and imperfect view of the constitution of the ministry of the Church which regards the priesthood as the only agency which is to be employed in the extension of the Kingdom of Jesus Christ in the world. To the priesthood, indeed, is entrusted exclusively the administration of the Sacraments, and to wait continually upon the altar and perform the work of service there.

"But from the beginning, both under the old and new dispensations, other agencies have been used for the extension of the Kingdom of God, both at home and abroad.

¹ Journal of 1877, pp. 267-69.

“The prophets under the old dispensation did not belong only or exclusively to the priestly order. The same is true of the Christian dispensation. In the days of the Apostles mention is made of evangelists and teachers, as classes differing from the three orders of the ministry. In like manner, the great preaching orders of the middle ages, who more than any other agency, perhaps, paved the way for the Reformation, were laymen, who went forth and preached the Gospel to the poor. . . . Nor can your committee overlook the fact that Wesley, in his great effort to evangelize the people of England, . . . called attention to the fact that the priestly and prophetic functions are not necessarily identical. . . .

“Impressed with these facts, your committee recommend an earnest and well-directed effort to secure a more widely extended use of lay service in the great work of making known the Gospel of Jesus Christ. . . . In almost every parish there are devoted and well-trained men and women, who, under the direction of the Rector, might be used in the work of evangelizing and teaching.

“It is the opinion of your committee that the existing system of lay-reading does not meet this want, especially among the colored population of the South, and the agriculturists throughout the country. It is defective in that which can alone

give such efforts a hold upon the people, viz., earnest teaching and exhorting face to face upon the things which belong to their eternal interests, the salvation of their souls."

After mentioning various agencies in the Church, it speaks of the duty of those "who hold in trust the mighty forces of wealth, culture, and social position" to show "that they have the faith of Jesus Christ in their own hearts, and that they, in the spirit of their Master, earnestly desire to impart the precious gift to others."

In the first resolution adopted the two houses of the General Convention "do most earnestly entreat their brethren of the clergy and the laity diligently to inculcate, and themselves to act upon, the facts and suggestions of the foregoing report; and in order to accomplish more effectually the purposes therein proposed, the parochial clergy are requested to select and appoint from their respective cures, with the consent of their several Bishops, fit and proper persons specially adapted to act as catechists and teachers."

We had not seen this report until this chapter was commenced, but it is such an emphatic endorsement of the movement of the use of Readers and Evangelists that we have quoted freely from it. We are aware that in Article xxiii. it is a stated principle that: "It is not lawful for any

man to take upon him the office of public preaching before he be lawfully called and sent to execute the same. And those we ought to judge lawfully called and sent which be chosen and called to this work by men who have public authority given unto them in the congregation to call and send ministers into the Lord's Vineyard." We are aware also of the words used in the ordination of Deacons and Priests, and of the 49th Canon of 1603, which last forbids any one to preach except he be licensed. But yet in the Church of England all this, and the long custom of confining the office of preacher to the clergy, does not prevent learned Bishops from licensing Readers to preach the Gospel. They may not use the word "preach," but when the Bishop of London issues orders approving of "Diocesan Readers" at extra services, even in consecrated buildings, "giving addresses and expositions of Holy Scripture and catechising," the distinction must be very finely drawn if any difference is shown. In fact, in a pamphlet published for Readers by the Lay Helpers' Association of London, by the Diocesan authority, are these words: "If called upon to give exhortations, be as simple as possible. It can scarcely be necessary to utter a warning against controversial preaching; your teaching should be constructive rather than destructive."



It would be wearisome to refer to the many Dioceses in the Church of England where Readers and Evangelists are permitted to exhort. We will mention one only. The Bishop of Sydney, Primate of Australia, has one of the best systems of organized Readers of which we know. In his license given to Diocesan Readers is the permission to "expound the Scriptures and to exhort the congregation," and in the instructions issued there are the words: "Lay Readers are permitted to preach from manuscript or otherwise, on obtaining a license from the Bishop to do so."

In the United States the Canon which prohibits the Reader delivering sermons of his own composition permits him; if licensed by the Bishop, to make addresses, instructions, and exhortations as a catechist in vacant parishes, congregations, or missions." Acting under this Canon, nearly every Bishop has Readers whom he has licensed, to all intents and purposes, to preach the Gospel. Many of these are engaged in rescue work in the large cities, others are doing missionary work in the far West. In South Dakota there are forty Indians and six white men acting as Readers. All of these are permitted to make addresses. In Alabama the majority of the twenty-one Readers "are permitted to accompany their reading of the service with exhortation," which the Bishop "finds to be

more effective and profitable, both to themselves and the people, than sermons read." One half of the Readers in the Diocese of Pennsylvania are licensed to make addresses. In Iowa many Readers are graduates of colleges or professional men; these can make addresses. In Chicago "several are licensed to exhort [students of the Western Theological Seminary], more are permitted to make addresses, quite a number give talks at meetings of the Brotherhood of St. Andrew," etc. In Central New York "Readers are sometimes allowed to make addresses, but must not take a text." Perhaps this might be accepted as the distinction between an "address" and a "sermon of his own composition." Our clerical informant thinks it is "rather a fine distinction," and we agree with him. The Bishop of Milwaukee allows his Readers to make addresses, "but not more than on each alternate Sunday."

The Bishops of two missionary jurisdictions, finding it impossible to get clergy for their work, have made, and are carrying out, plans for the employment of laymen of good education, who will take charge of missions under the Bishop, and at the same time prepare themselves for Holy Orders. The Bishop of New Mexico and Arizona told the writer that this was the only way in which he could work his field, and that he had several men of this

kind. The Bishop of Wyoming and Idaho writes : "Owing to the great difficulty in securing men and money in my poor jurisdiction, I have to utilize the services of young men, and appoint them as lay preachers rather than Lay Readers, though strictly Lay Readers until such time as they can pass their examinations and be admitted, first to the diaconate, and then in a couple of years more, if they can make sufficient progress, to the priesthood. I have several converts from the religious bodies about us, whom I have put to work, permitting them to make addresses and preach. In many of our mining camps and ranch towns such men do excellent service."

It is seen at once that in rescue work in cities for a Reader to read a sermon from a book would be ridiculous. He must talk to the people in language they will understand; he must speak to them as a living man to living men. And most successful are many men so employed.

But if in rescue work in cities the reading of sermons from books is useless, it is often felt to be far from the thing needed in missions anywhere, in town or country. No Reader is long in mission work without feeling this. Of course this difficulty can be largely overcome by a Reader acquiring the art of delivering a written sermon, rather than merely reading it. But it cannot be

entirely overcome until the Reader is taught and prepared, and then permitted to exhort. We are far from advocating the idea that a Bishop should give any man who has the idea he can preach the liberty to do so. But what we do assert is, that the Church has thousands of godly laymen who could, by proper training, be fitted to go forth and preach the Gospel of Jesus Christ.

Any one who has heard the ordinary country preacher representing one of the numerous religious bodies has probably been impressed with two things: first, his earnestness; second, his ignorance of what the Gospel of the Kingdom is. As a rule, such preaching has one burden, "be converted," with a meaning given to that word which has no warrant from Holy Scripture. And yet to millions in this country this is the only kind of preaching within their reach. We have laymen who could go to many of these people and present the truth as Jesus Christ and the Apostles delivered it to the saints, and as this Church has received it. The Church has men who have the ability, and would have the knowledge with training, and increased interest and earnestness would come when once they were engaged in the work. The Church, if she is to reach men, must have lay preachers acting under authority. If she has not, the self-constituted, self-governed preachers will continue

to teach a partial, and often a perverted, Gospel. Preaching the people will have, and preaching the Church should provide for them; and as she has not enough clergy to do this, she should adapt herself to existing conditions, and have thousands of laymen working as evangelists, teachers, and exhorters.

But we would go further than the idea that only educated men should be permitted to exhort. A man can be well grounded in Church principles, and be an effective speaker, without having a liberal education. We have all of us known plain workingmen who have been remarkably sound in their apprehension of Church doctrine, and able in expounding it. We need men of the people to exhort the people. A large part of the losses which the Church of the English race has sustained has been the result of its tradition that only the man who was "a scholar and a gentleman" should be an agent in carrying on the work of the Church. We have nothing to say in regard to opening the way for unlearned men "of the people" to enter the priesthood, though, as the late John Henry Hopkins shows in his pointed way:¹ "Our Anglican fad has been carried to such a ridiculous degree that not one of the original Apostles could possibly pass our regular canonical examination

¹ *Church Review*, January, 1891.

for the diaconate. . . . Wherever the bulk of the priesthood has been taken from the bulk of the population, so that social sympathy has not been severed, there the Church has retained her hold upon the bulk of the population. And though there may have been evils and drawbacks, no other religious organization has ever been able to get the bulk of the common people out of the hands of the clergy of the Church."

On the contrary, in England, with the ministry of the Church exclusively "scholars and gentlemen," "every schismatical movement, without exception, has been on a lower social level than the bulk of the National Church," and the people have gone out to follow those who had sympathy with them without patronizing them. "The Church must make up her mind to have Priests in social sympathy with the different levels of the classes among which she is to do her work."

But the grave difficulties in the way of admitting unlearned men to the sacred ministry do not exist in the consideration of admitting them to the minor orders as Evangelists and Readers. We should learn from history, and try to regain lost ground. The lay preachers sent out by Wesley were so marvelously successful in arousing and winning the people because they themselves were of the people. Their language was not always grammatical nor

their manner refined, but their hearts were on fire with zeal, and they had a good knowledge of the English Bible.

In our own times, the success of the Salvation Army is another illustration of the fact of which we speak. When the Methodist ministry in England rose in social standing and learning, it ceased to be in social sympathy with the masses of the people, and then the Salvation Army came into existence to do the work which once had been theirs.

Bishop Hare, in a letter from which he permits us to quote, presents the matter in a few words: "To reach the great, independent, self-sufficient working-class, we need preachers, distinctly not scholarly or scholar-like (this class does not like scholarship), not refined in diction or manner or dress, but men of the people, offhand in speech and manner, occupied not with the refinements of thought, but with great general truths, and in dead earnest."

The Church Army in England is doing a work there which the Salvation Army could not do, because it is working under authority and on Church lines. It is doing permanent good, because it leads people not only to repentance, but also to the Sacraments. It carries the Gospel of the Kingdom, instead of the Gospel of Booth. By per-

sonal observation and reading we know well the great work which the Church of England is doing, but she ought to have had lay preachers two centuries ago. It was her "tradition" which kept her from it, and the result has been the alienation from the Church of a large part of the people.

We in the United States inherited the "tradition." If the Church emerges from its limiting walls, we can hope to reach the people; if we are restricted by them, then the Church will continue to be largely the Church of the respectable and well-to-do.

All through the West bands of preachers travel over the land, camping in country places, and pitching their tents on a vacant lot in town or village, reach the people with their Adventist or "Holiness" doctrine. The Church can do the same, and her message of the full Gospel will be received gladly. A Priest, and two or three lay preachers "of the people" to do evangelistic work in the rural districts of every Diocese, is what is needed at once. If Bishops and Priests hold back and doubt whether such work is "Churchly," an opportunity will soon be lost which comes only once in centuries.

If we have wandered from the immediate question of the Reader and addresses, it is because a digression was the natural prompting of a heart

filled with a sense of the necessity, and a mind which believes in the practicability of meeting it, and sees the evidences of the Holy Spirit prompting the Church to action.

In view of what has been said, we believe that Readers should be trained and encouraged to prepare and deliver addresses, talks, and instructions—in fact, to preach the Gospel of the Kingdom.

One plan which we have found helpful is for a man to write out a sermon, leaving a space here and there for a few words of his own. This gives him confidence, as he can return to the manuscript if he gets nervous. Or he can add a few words of exhortation at the end.

Another way, when a man has more confidence, is for him to make an analysis of a sermon from a book, and from this prepare an outline sketch, which should be somewhat large at first, with the insertion here and there of portions written out in full. Sermons on the parables or miracles are usually easy ones with which to begin, as the order of thought is more easily followed. With *Trench on the Parables* at hand, an address can readily be prepared.

When a man has found, from experience, that he can speak a few words to a congregation without breaking down, he will feel encouraged to do more. One way to acquire sufficient courage is

to prepare and give catechetical instruction to the Sunday-school. In many missions Readers say that they give the adults a good deal of instruction while ostensibly talking to the children.

In looking over outlines of sermons, as published, there are few which can be considered as really helpful.

Some consider Sadler's *Sermon Outlines* very useful. But we have found that, in the beginning, at least, an analysis made by the Reader himself from some written sermon is the best.

Before any Reader is permitted to make addresses he should be obliged to pass such examination as the Bishop shall appoint upon the Holy Bible and the Book of Common Prayer at least. Have Readers make addresses as soon as possible, but not until they are prepared for it.

We have thousands of laymen who could preach far better than the ordinary "local preacher." There is every reason that they should be set to work. They must be, if the Church is to reach the people of this land.

CHAPTER XIII.

WHAT THE READER MAY DO, AND WHAT THE READER MAY NOT DO.

CANON 12, Title I., "Of Lay Readers," has the words: "He shall not use the Absolution nor the Benediction, nor the Offices of the Church, except those for the Burial of the Dead and for the Visitation of the Sick and of Prisoners, omitting in these last the Absolutions and Benedictions."

The reason of this is, of course, because these prohibited portions can be said only by one who has been given authority "to execute" the office of a Priest in the Church of God.

Every Reader, before he is set to work, should be carefully examined as to his knowledge of the rubrics in the services he is permitted to use, and as to his familiarity with the directions "Concerning the Service of the Church," on page vii. of the Prayer Book.

It will be well to state, in order, what a Reader may do.

He may read Morning Prayer, using all parts of

it before which the rubrics have the word "Minister"; he must omit the Absolution, before which is the rubric stating that it is to be said by "the Priest alone," and go at once from the General Confession to the Lord's Prayer.

We have before us instructions issued by a Colonial Bishop which state that the Readers in his Diocese "may use instead of the Absolution the Collect 'O God, whose nature and property is ever to have mercy,' etc. (found on page 51 of the American Prayer Book), or the Collect for the twenty-fourth Sunday after Trinity." Instead of the Apostolic Benediction, the same Bishop permits the use of the following: "The Lord bless us and keep us; the Lord lift up the light of His Countenance upon us, and give us peace, now and evermore. Amen." None of the above should be said without the express direction of the Bishop of the Diocese in which the Reader is at work.

A Reader may read Evening Prayer, with the same prohibition as to the Absolution as in the Morning Prayer. He may read the Litany, either as a distinct service, or in the appointed place in the Morning Prayer, or in place of the prayers that follow the Collect for Aid against Perils, in the order of Evening Prayer.

He may use any of the Prayers and Thanksgivings on page 37 *et seq.*, in their proper place be-

fore the General Thanksgiving, or, when this is not said, before the final Prayer of Blessing.

It is often asked whether a Reader can use that part of the Office for Holy Communion sometimes called the "Ante-Communion Service." The Canon distinctly states that he shall not use "the Offices of the Church, except those for the Burial of the Dead and for the Visitation of the Sick and of Prisoners, omitting in these last the Absolutions and Benedictions." Many Bishops in their printed instructions interpret the Canon as positively forbidding the use of any portion of the Communion Office.

The Bishop of Southern Ohio, in his regulations for Readers, has the following: "He may not, according to Canon, read any part of the Office for the Holy Communion." The Bishop of Pittsburg, in his rules, says: "They may not, according to Canon, read the Commandments or Epistle and Gospel, or any other part of the Office for the Holy Communion."

Many Bishops in their printed instructions positively forbid their Readers to use any portion of this Office. Among these are the Bishops of Western Michigan, Chicago, Springfield, Milwaukee, and Western New York.

We think it would be well for every Diocesan to issue instructions as to this, for we have known

Readers in vacant parishes and missions read this so-called "Ante-Communion Service."

In the Colonial Dioceses of the Church of England there are some Bishops who do not forbid the use of this portion of the Eucharistic Office, but, if read, it is to be "from the prayer-desk." But the Bishop of Nassau directs his catechists as follows: "No part of the Office for the Holy Communion can be said by a layman, from the beginning to the end. It is a mistake to suppose that he may read the first part any more than what follows. The Communion Service is not divided really into parts; it is an altar service throughout, and no layman can take an altar service." This we believe is the position taken by the large majority of the Bishops of the entire Anglican Communion.

We have been asked as to the use by Readers of an ascription after the sermon. We have seen no regulations which refer to it, but Bishops to whom we have mentioned it advise against its use.

To a Reader in mission work will probably come the question of Baptism in case of emergency. We know many instances where this has occurred. Readers should be prepared for this, so that they can determine what their action shall be from a proper knowledge of the subject.

Readers generally will know that in case of expected death, when it is not possible to obtain one

in Holy Orders, a layman can administer Baptism. Ordinarily Baptism is administered by a Priest or Deacon, and in the church. On an emergency, when the careful and reverent judgment of a Christian man decides that there is grave doubt as to the possibility of obtaining one in Holy Orders to administer this Sacrament, a layman can and should baptize. The Reader in such a case should know what to do, and the principle underlying his action.

The whole Catholic Church recognizes lay Baptism as valid. Tertullian says that it was the usage for laymen to baptize in case of necessity. St. Augustine says Apostolic tradition sanctions the validity of lay Baptism. The principle is that Baptism is not distinctively an office of the priesthood, for a Deacon is permitted to administer this Sacrament. It would be impossible for a layman to celebrate the Holy Communion; even should he attempt to do so it would be invalid. But, as St. Augustine reasons, the minister of Baptism is not of the essence of the Sacrament, but, as he frequently points out, "Christ is the Baptizer," for the promise is, "He shall baptize you with the Holy Ghost." The validity of lay Baptism is not only recognized by custom, but by the law of the Catholic Church.

In case a Reader is called to administer Holy

Baptism, he must observe two points: first, the matter; second, the form.

As to the first, he must use water, pouring it upon the person (sprinkling is not allowable).

As to the second, he must use the words: "N., I baptize thee in the Name of the Father, and of the Son, and of the Holy Ghost. Amen."

In case of a Baptism in emergency, the Reader should begin with the Lord's Prayer, then administer the Sacrament, then close with the thanksgiving: "We yield Thee hearty thanks," etc., and "The grace of our Lord Jesus Christ," etc.

He should at once give notice of his action to the Priest under whom he works, or in case there is none, then to the Bishop of the Diocese.

He should also, if possible, arrange, as soon as may be convenient, for the service of public reception, as provided in the Prayer Book.

The Reader can catechise those who are brought to him, or those whom he can gather together. Frequently Readers prepare adult candidates for Baptism, for Confirmation, and the Holy Communion.

The instruction given by the Reader should be supplemented by instruction given by a Priest when it is possible. In our own work the Reader, who has a class of this nature, usually attends similar classes held by the Rector during the week, and

on Sunday carries what he has heard to the catechumens. There is a large scope for the use of Readers as catechists, both voluntary and paid, in the American Church.

In one Colonial Diocese there are one hundred and sixty-nine paid catechists. In our own Foreign Missions there are many employed.

They might be used to great advantage, in city and country, all over the United States.

Readers, whether voluntary or paid, can be of great service in visiting the sick and prisoners, using the Offices as provided, except the parts prohibited. The Brotherhood of St. Andrew has been the means of beginning and carrying on a large amount of work of this kind—work which had been strangely neglected by the Church before the existence of the Brotherhood.

Prisons, almshouses, poorhouses, and institutions of all kinds offer a wide field for Readers' work. In service of this nature it is always best for two or more to go together. The overworked parish Priest cannot on Sunday take a service at the jail or hospital, but there are laymen to whom such service would be a positive means of grace and blessing.

If a service can be accompanied by a brief exhortation, it will be all the more effective. An outline for a suitable talk can be obtained from some of Norton's or Buxton's sermons.

Readers are often called upon to read the Service for the Burial of the Dead. In our own work we have endeavored to bury the poor who would have had no service had we not told the undertakers that we were ready to care for the dead who were friendless, or for whose interment no provision had been made. A large number of these burials have fallen to our lot. In many cases the deceased have been women of evil life, and the attendants at the funeral were of the same kind. The Rector, and three or four Readers, who were members of the Brotherhood of St. Andrew, married men of middle age, have held some suitable service, and the effect has been always good. We know of some who date the abandonment of their sinful lives from such times.

We shall never forget the effect of some of these services upon the Readers, nor upon the sinners. One woman, at the grave, cast herself at full length upon the ground, and remained there throughout the interment. She arose never to return to her old life.

Work such as we have here indicated can be done in towns of from five thousand to fifty thousand people better than in larger places. In the large cities there will be, probably, city missionaries; but then the Reader can often assist.

Readers in the Service when a Clergyman is Present.

In the Canon of 1871 a Reader was forbidden to "perform any part of the service when a clergyman is present."

This was afterwards amended to read as follows: "He shall not without urgent reasons read any part of the service except the Lessons when a clergyman is present." There was an exception to this in the case of students in a seminary, who might be assigned parts of the chapel services by the presiding officer.

In 1886 all of this was stricken from the Canon, and the Reader is now permitted to assist the clergy in reading the services in the parish churches or in the mission chapels.

Many of our clergy who have from three to five services on Sunday make use of Readers to assist them. The Bishop of Chicago writes: "Out of regard for overworked clergy, I permit Readers to assist in the services by reading the Lessons and prayers, the clergyman being present. I do this out of regard for the overworked clergy who have to contend with a climate unfriendly to throats."

Unless the Diocesan forbids it, there is no reason why parish Priests all over the land should not have some capable Reader to assist them in

this way. Many a Priest breaks down because he has to use his voice too much on Sunday. Let the Readers assist in the services as they did in the Church of the first centuries.

Often the Rector of a parish would like, occasionally or regularly, to have choral services. He knows that his own voice is unfitted for this. He may have in the parish a devout layman with a good voice, who can be licensed as Reader.

Deacons cannot be had in every parish, but there are few parishes in which cannot be found one or two men who, after proper training, will make excellent Readers. Often, after serving as assistants in the services, they would become interested in the work for the extension of the Church in the neighborhood.

The right men, with preparation, will become of great value as parochial Readers. In America, where conditions prevent the employment of clerical assistants because of a lack of means, laymen can be used to great advantage, and in ways often little thought of.

One of the chief uses of Readers in England is their employment in holding "extra services" in halls, schoolrooms, in tents, or on the streets. Outside of a few large cities, there is little of this lay evangelistic work done by the Church in this country. She leaves it to others. A glance at

the columns of an English Church paper will give an idea of the character of such work, and the amount done in that country.

In a copy of the *Church Times* before us, there are eight advertisements referring to Lay Readers. One of these, inserted by the Evangelist's department of the Church Army, reads: "Lay Readers and Evangelists, trained and experienced, supplied to clergy, for short or long periods, on due notice. Salaries, 15s. to 32s. Funds and offertories urgently needed. Tents loaned freely. Haymaker Evangelists provided," etc.

At these extra services it is seldom that the Prayer Book Services can be used entire. As one of our American missionaries has said, the "Dearly Beloved Brethren" is for Church people, rather than for the crowd which an evangelist would collect in a hall. It certainly is meant for people who come together to worship. Men must be led up to the Prayer Book. It is often casting that which is holy unto the dogs—those who snarl and sneer at religion—to attempt anything in the way of service but the singing of familiar hymns and the offering of a few collects.

We need in America thousands of Readers of all classes and conditions to do evangelistic work—not only by reading the regular offices of Morning and Evening Prayer, but by taking such extra

services as the Priest may direct and the Bishop approve.

We need an American Church Army. The man who organizes it on right lines will do a blessed deed for Church and Country.

CHAPTER XIV.

WORK IN THE MISSION.

BEFORE there is any organization, it is well to select some of the people for special work. If there are any young men in the congregation, give each of them something to do, if possible. A young man likes to feel that he has a responsibility, and it does him good to place it upon him. Select one and ask him if he will be there each Sunday to seat people and to ask them to sit towards the front. Ask another if he will take charge of the books, putting them in place before service and collecting them afterwards, or, if leaflets are used, that he will give one to each person who does not know the service, as he comes in. There are many little things which can be assigned in this way.

As to the women, one can be asked if she will see that the hall or schoolroom is in order; as soon as there are churchly ornaments they can be given in charge of some one. One or two can be made

a committee to visit the people of the neighborhood and invite them to service.

The Organization of Missions.

This, of course, will depend upon the Canons of the Diocese and the directions of the Bishop. If the work is from the parish as a centre of operation, we are strongly of the opinion that it is not advisable to organize a Diocesan mission. There is little need for it, and the work is often tentative. If any local officers are needed, a provisional committee can be appointed by the Rector; but this should be done only after it is known who are the right men. It will be a mistake to be in a hurry. It is easy to make mistakes and to have jealousies and bickerings arise, which will kill the work. There had better be no local organization than to have trouble of this nature. It will be understood that the Reader is sent to carry the services of the Church to the people, and that he and the work are under the Rector of the parish to which he belongs. The congregational theory and practice are the cause of the quarrellings, bickerings, and jealousies which disturb the various denominational societies in all country districts. Let the Church be carried to the people of small places, and let them look for direction to the Priest who has charge. In our own work this course has been

the means of avoiding all trouble. If any question arises, it is understood that it is to be decided by the one who is at the head.

When advisable, a Warden can be appointed. If the offerings of the people are to be kept at the mission, there must be a treasurer; but if the Reader is to take them to the treasurer of the Association of Readers, as is often done, there will be no need of such an officer, unless the mission is collecting funds for the purchase of a lot or the erection of a building.

There are those in the work who believe that a man should be raised up in each mission as soon as possible to act as Reader. We do not believe that is the best way. It has been found that a man from a city going out into a country place is better received, is held in different estimation, than one who lives in the village or settlement, and is met day by day in business and pleasure. We are simply taking human nature as we find it and our own experience as a guide, and not arguing whether people should feel this way or not towards a godly man who lives among them. We are merely stating a fact when we say that we believe it better in every way for a man to go out to the people, unless, possibly, there is a suitable resident not engaged in secular pursuits. They receive the ministrations of one who is sent to

them in a way that they would not those of a near neighbor. He seems to them to come with more authority, and he is entirely outside of any local partisanship or feeling. It is, of course, desirable that in every mission some good man should be selected and trained so that he can act on emergency. But if the man, when trained, is found fitted for the work, let him take a mission away from his place of residence.

There are exceptions to what we believe should be the general rule, but certainly one reason why lay services have been poorly attended during vacancies in missions is because the Reader is one of the congregation, who in years past, perhaps, has often acted without written license, and without the dress appropriate to laymen engaged in conducting public worship.

Guilds and Societies.

In the organization of any guild or society, care should be taken to give it, as far as possible, an aim and influence for the spiritual improvement of its members. The ordinary Ladies' Society has not done much to cultivate love for and knowledge of the Church, nor to elevate the spiritual life. No society has really any place in the Church unless its chief object is to help in the real up-building of the Church, and to contribute to the

improvement of religious life among its members. Mere money-making societies have been the cause of more troubles, heart-aches, and jealousies than anything of which we know. Many a promising mission has gone under because of its Ladies' Aid, or some such society, whose sole aim has been to make money.

And yet some organization is necessary, and the making of money is in a way legitimate, and is, moreover, a great temptation in a small place, where the people are few and have not much money, and where "others" do these things, and have all kinds of entertainments, even in their meeting-houses. Then there is the social side of the question; the bringing of the people together is often desirable.

It is well to understand at once that if the Church is to win the people of this land it must win them from the spiritual side, and not merely from the social side. If the Church is to lift men up it must go to them, not as a provider of entertainment, but as providing for them worship and work. We are convinced that such entertainments or social meetings as are given had better not be for money-making, *should* not be "for the benefit of the Church." Let there be a committee on social entertainment, if necessary, without regard to pecuniary gain, if possible.

We look back at the lotteries, which a past generation used to get money for the Church, with a sense of shame. We believe that another generation will look back at much of the entertainment business in the same way.

But how are we to make money? is asked. The answer is: Better not make it than to cultivate the idea among men that the Gospel of Jesus Christ and the spread of His Church depend upon schemes to make money, which, nine cases out of ten, are excuses for not giving it.

Women can generally see this, if it is put to them something like this: If my wife needs a new dress or a new bonnet, what would you think of me if I were to propose giving a supper or entertainment to raise the money? You would feel disgusted with me, and ashamed for my wife. Yet here is the Church, the Bride of Christ, and we propose to "get up something" to purchase a carpet for or to paint the roof of her house. Do you not think that men will lose respect for the Church, and have a sort of contempt for Christians, if they resort to entertainments instead of giving the money? "But we can't give," says some one. It can often be shown that the cost of material given, without counting labor, will amount to nearly as much as the entertainment will pro-

duce, and that all the work and the probable troubles will be avoided.

Often the giving of cakes and provisions, and then paying for the privilege of eating them, is an unprofitable business. We remember once when in charge of a mission it was proposed to give a luncheon. We suggested that each woman be asked what she would give, and then that she be asked if she would give the cost of the provisions instead. The plan worked well; more money was collected than the luncheon would have brought to the treasury, and there was saved much weariness of body, mind, and heart.

Of course, if money-making is the first consideration, this does not apply. If doing the work of Jesus Christ in a community is the chief consideration, then we think it does. But it is a hard question, and requires prudence and firmness to meet it.

Let the Church societies work always for the glory of God and the good of the Church, for the developing of the spiritual life of its members and the doing of the work of Jesus Christ in the neighborhood.

“But what can be done in a small mission?”

First, a Guild should provide for its members instruction in Church doctrine, Church history,

and the Prayer Book. At each meeting some time should be given to the reading of some book which the Priest in charge will be glad to provide. Occasional meetings might be given to reading from the *Spirit of Missions*, and from Church papers and periodicals.

Secondly, a Guild should provide work for its members, appointing committees, as they are needed, for visiting the sick, work in the Sunday-school, etc.

Thirdly, if money is to be made, do nothing without consulting the Priest in charge. Often money can be earned by canvassing for Church papers or books, or selling some useful article.

In forming a Guild a simple organization is best. If the plan which is successful in some large parish is adopted, it will be found impracticable in a mission. Something like this is what we have in mind:

CONSTITUTION.

ARTICLE I.—This society shall be called the Guild —.

ARTICLE II.—Its object shall be to increase among its members interest in, and knowledge of, the Church, and to help in systematizing and developing the Christian activities of the mission.

ARTICLE III.—Any member of the congregation shall be eligible for membership.

ARTICLE IV.—The officers shall be a President, appointed by the Rector of —, and a Vice-president, Secretary, and Treasurer, elected at the annual meeting of the Guild.

ARTICLE V.—The annual meeting of the Guild shall be on — (if the Guild is named after a saint, the day set apart under that name in the calendar should be inserted).

BY-LAWS.

1. The dues of the members shall be —.
2. Meetings shall be on —, or at the call of the President.
3. At each regular meeting fifteen minutes shall be devoted to reading from some book approved by the Rector.
4. Each meeting shall be opened by the saying of the Lord's Prayer and such other collects as are desirable.

DUTIES.

1. Each member should pray daily for the Guild and the mission.
2. Each member should avoid all unkind criticism of methods or members, and should try in every way to maintain peace and harmony.

3. If the Holy Communion is celebrated at the mission, there should be added a clause as to the duty of preparing for, and receiving, the Blessed Sacrament.

The Sunday-school.

If possible, there should be a Sunday-school, in which instruction should be given as to the things "concerning the Kingdom of God."

It is desirable to have the Superintendent a resident in the mission; but if no one can be had who is capable, the Reader should take this duty.

If the Sunday-school is to be a nursery for the Church, then it must give definite instruction based upon the Church Catechism. Every child who can read should, during the lesson, have a Bible in his hand, that he may turn to all references, and in this way become familiar with the sacred volume. Of course the Priest in charge will decide what books or papers are to be used.

In one thing no mistake can be made: a Church Sunday-school is nothing if it is not a large Confirmation class, where children of all ages are learning "those things which a Christian ought to know" with a view to Confirmation, which should be constantly kept in mind. Children are little benefited by learning mere generalities about persons and things in the Old and New Testaments.

We may be sure that the Church's way is the best way, when it has provided for the Confirmation of children at an early age. The question would not so often have to be asked, "What becomes of our boys after fourteen years of age?" if, before that time, they had been trained and brought to Confirmation and the Holy Communion, and a hold gained upon them, and strength given them just at the time they need it, before the world and the flesh have taken possession of their hearts.

In a country mission many children will be found unbaptized; of course the first step to be taken will be to get them baptized if their parents will consent.

Instruction.

In the country, if the people are approached carefully, they can be gotten to read about the Church and her ways. It is almost useless to scatter tracts broadcast.

The way to use tracts is, for the Reader always to have an assortment with him, and to give them as he finds opportunity, when an inquiry is made. Every association must have books and pamphlets to lend the people. What will suit one person might not suit another. It takes care and some knowledge of human nature to distribute Church literature to advantage. One may be of an his-

torical turn of mind. Another may say, as one did to us, "I don't care what history says." To this one something which deals in Holy Scripture must be given. Another will be found with a turn for strong doctrinal reading; and this kind is not as scarce as one might think, as is shown by the way the sects, which emphasize their peculiar doctrines, grow, and how well-grounded and argumentative their adherents are.

Many localities need special tracts. Generally, however, it is by positive teaching rather than by argumentative pamphlets that people are won. Of one thing we are assured. Generally, people in a country mission will read, if literature is provided for them, and this should be done in a liberal way.

Some of the tracts which have been found most useful in mission work are here given: "The Church and Her Ways" (1 cent); "Nineteen Questions about the Episcopal Church" (1 cent); "Church Facts," Rev. E. W. Hunter (2 cents).

The Living Church Series of tracts are fifty cents per hundred. Among the best of them for missions are: "A Lost Art" (this relates to worship); "Prayers Out of a Book"; "What You Ought to Know"; "Let him Choose for Himself"; "The Church that is not a Sect"; "Not Good Enough" (relating to the Holy Communion); "What Church shall I go to?"

Tracts on Baptism: "What Good will it do the Child?" (Living Church Series); "Adult Baptism" (Living Church Series); "The Sacrament of Responsibility," Sadler (paper, 10 cents), P. E. Tract Society. This last is full and excellent; it gives the teaching of the Church, the Bible, and the Prayer Book, and meets objections in a readable way and in an admirable spirit.

Tracts on Confirmation: "Plain Catechism on Confirmation," W. H. V. (5 cents); "A Plain Tract on Confirmation," Bishop Quintard (10 cents). This gives extracts from the fathers, and from the writings of men of various religious bodies, as to the subject. "A Plain Tract on Confirmation," P. E. Tract Society, New York.

Pamphlets which may be lent by Readers, and which wide use has approved: "What is Christianity?" Rev. W. H. Moreland (10 cents). Valuable for non-Church people; it shows from Holy Scripture the Church as the Body of Christ. "Reasons Why I am a Churchman," Bishop Randall (12 cents). Nothing can be better for a brief and comprehensive review of the Church and her position. "First Principles," Bishop Thompson (15 cents). "Concerning the Kingdom of God," Bishop Thompson (12 cents). These last are like everything that Bishop Thompson writes, readable and to the point.

There are tract societies from which gifts may be obtained.

The P. E. Tract Society, of New York, 114 Fifth Avenue, has some good tracts for missions. We have mentioned two. Three others are: "Reasons Why I am a Churchman"; "Baptism, Confirmation, and Holy Communion"; "The Faith and Order of the Church."

The Episcopal Tract Society of Philadelphia has also some good tracts.

Tracts on the Holy Communion should be selected by the Priest in charge, with reference to needs.

The list of books given on page 112 contains many which will be useful to lend to those who will read them. Many find the Manuals by the Rev. G. W. Shin, D.D., excellent for this purpose.

The books of the Society for the Promotion of Christian Knowledge embrace all Church subjects, and are of great value. A catalogue may be obtained of the New York agency. But the best book to use in the work is the Book of Common Prayer. The whole Church is being roused to a sense of this fact. There are few Priests who have not known in their own experience some remarkable instance of the value of the Prayer Book as a missionary. But if it is given away, great care must be exercised in placing it where

it will do good. It is useless to distribute it broadcast. In our own work we know from experience that the best plan is to sell Prayer Books, even if the amount obtained for them is only a fraction of what they cost. If a man pays fifteen or twenty cents for a book he will be more likely to study it than if it is thrust upon him as a gift. Our men sell the Prayer Book, and at the same time are careful to point out its use and advantages, and to give some directions concerning it.

Prayer Books should be placed in the hands of the people as soon as possible. Leaflets at the beginning are useful, but it will be a mistake to continue their use too long.

Readers are in a position to distribute the Prayer Book judiciously. The Prayer Book Societies, which have been so helpful in the past, will, of course, as they are able, continue to make grants of books on application. Those referred to are:

The New York Bible and Common Prayer Book Society; the Bishop White Prayer Book Society, of Philadelphia; the Female Prayer Book Society, of Philadelphia; the Margaret Coffin Prayer Book Society, of Boston.

There are other Prayer Book Societies, but with special reference to local needs.

CHAPTER XV.

THE MUSIC AT THE MISSIONS.

THIS is a matter of very great importance. The people like to sing. Even the light, weak, so-called "Gospel Songs" are pleasing when sung heartily. But people soon learn to appreciate good music which is simple. With all the "songs" which are the rage to-day and pass into oblivion to-morrow, the grand old hymn tunes are really liked best, and sung most heartily even by a congregation which has used in turn numbers 1, 2, 3, 4, 5, and 6 of the "Songs."

When the first service is to be held at a place, the music should be carefully considered. If there are Church people, get them to meet and practise some well-known hymns and simple, pleasing chants. If this cannot be done, the Reader should, if possible, take with him a man or a woman, or both, who can play the organ or lead the singing. In many States a reed organ forms a part of the furniture of a schoolhouse. If there is no organ in the building, one can generally be found in the neighborhood. If there is none to be had, it

should be the first thing to be purchased by the mission.

But if there is no organ, with a good voice to lead, two or three familiar hymns can be sung. If the first service is hearty, strangers will be apt to attend again. Make as good an impression as possible.

Steps should be taken at once to cultivate hearty congregational singing. It is a good plan to get the whole congregation to stay after service for fifteen or twenty minutes to practise hymns and chants. Better still will it be if those of the people who sing can come together during the week to prepare for the following Sunday, by practising the canticles and hymns.

Many of the hymns are set too high for the best results in congregational singing; few in any congregation can sing the parts. Congregational singing must be largely singing in unison. If an officiant look down into the congregation during the singing of a hymn, he will find that the men are generally silent, and yet there are very few who cannot carry the air of a tune. Men would sing if the tunes were not pitched too high for them. If they start to sing, they have to retire from the effort before the end of the verse.

It has been found that excellent results have been obtained by selecting such hymns as will

bear it, and transposing them to a lower key. Of course there are some tunes which would lose their life by this transposition. But there are plenty of good hymns which can be transposed without marring their beauty.

Even if the mission is fortunate enough to have a choir, do not let it take the singing from the people. Give the congregation plenty of good, simple music.

If a Priest visits the mission regularly, or even occasionally, the congregation may well be taught to sing some simple Communion service. With this the service can be made interesting, and will be enjoyed by the whole congregation, including the children.

It is a mistake to think that people tire of the same setting if it is really good. Who tires of "Old Hundred," for "Praise God from whom all blessings flow," or of the arrangement of Tallis for the choir offices?

If the mission is fortunate enough to have men, it has been found a good plan at a practice after service to have them sit together. Men gain confidence when they hear other men singing, and a good effect is produced by a number of men singing in unison, even if their individual voices are untrained.

Avoid attempts at showy elaborate music in the

service, even if there is a choir anxious to try it. Let such desire expend itself on the anthem. It will be far more devotional, and in the end far more attractive, if hearty congregational singing is cultivated.

There are enough familiar hymns without using those which are unknown. If four hymns are sung each Sunday, forty would prevent a too frequent repetition. People like to sing good hymns often.

Of course hymns suitable for the day should be selected. The Reader would do well to supervise this himself.

It will be most helpful if the Reader has some knowledge of music. If he has not, he will do well to get some musician to give him suggestions and assistance.

CHAPTER XVI.

THE READER, AND HIS ATTITUDE TOWARDS CHRISTIANS OF THE VARIOUS DENOMI- NATIONS.

THE Reader in the American Church, especially if his work lies in a country mission, will be brought into close contact with Christian people calling themselves by all kinds of dividing names. He must be able to meet them not only with an informed mind, but with the "spirit of wisdom and understanding," and a heart charged with divine charity.

The Reader goes out to his work in the knowledge that he holds a commission from a Bishop of the Catholic and Apostolic Church. He does not go into a village or settlement to further divide the already painfully divided forces of Christendom. He believes that all Christian people should give allegiance to the one visible Body of Christ, and he believes that this *could* be, because he knows that it *has* been. He knows that division is wrong, that our blessed Lord prayed that Christians "might be one," that the world might believe that He "came from God."

He knows that St. Paul condemned those who would call themselves by the dividing names of himself, or Apollos, or Cephas, or even of Christ. He prays in every service for the unity of Christians, and daily that the Kingdom of God may come. He knows that no combination of Christian societies, uniting on a common platform, would constitute the Catholic and Apostolic Church in which he declares his belief.

In this knowledge and belief the Reader goes to his work. If it is in a village of a few hundred inhabitants, he finds four or five rival places of worship; or if it is in a country settlement, his congregation is made up of Christians of various names. In the message that he takes, and in his conversation with preachers and people, what shall be his attitude?

If the Reader goes with his eyes open, he will see that these Christian people of various names are zealous and godly men and women. He probably finds that, long ago, some denomination has been trying to do good work, while the Church has neglected the field. He must feel and know that these people have been in their own way doing God's work, though he recognizes that it has been in a more or less defective manner. He will know that there have been substituted for divinely appointed methods unfortunate attempts

of human invention, to make up for the lack of the Church's order and system, into which she was guided by the Holy Spirit according to the promise of Jesus Christ. There have been substituted revivals, for instruction and training; the right hand of fellowship, for Baptism and Confirmation; and the prayer-meeting, as a means of grace superior to the Holy Communion.

In facing all this the Reader in the work soon realizes that he must have an informed mind. He must be sure of his own position. He must be well instructed in the things "pertaining to the Kingdom of God." But he will make a grave mistake if he thinks he can convince men by being pugnacious and argumentative upon the least opportunity. A man, to be open to receive truth, must have "ears to hear." If a man is bristling with prejudices he is not in a mood to be taught. When prejudice for a moment falls away and there is the spirit of the "little child" (i.e., willingness to learn), then is the time to speak the word in love. It is for this spirit that the Reader should wait and watch and work and pray.

Let the teaching in the sermon, in catechising, and conversation, be positive, but never let it be controversial, denunciatory, or bitter.

To meet the difficulties the Reader should cultivate "the spirit of wisdom and understanding."

This will enable him to see that whatever differences there are in regard to the Way, whatever differences in the apprehension of the Truth, there is one thing in common. It is the Life. Whatever dividing name a Christian has chosen or inherited, by Baptism he has been grafted upon the Body of Christ. The Reader cannot emphasize too strongly the fact that every person baptized by water applied to the person in the name of the Father, and of the Son, and of the Holy Ghost has been born into the Kingdom of God, and so is a member of the Holy Catholic Church. He will find people, generally, totally unused to this idea, ignorant of this truth. If he asks them about their Baptism they will say: "I have been baptized into the A Church or the B Church." Then is the opportunity to point out that "we are all baptized into one Body."

When men speak of the unity of Christians, we always say, "Thank God, the unity is beyond the power of man to break." There is unity in the fact of a common Life from a common Head and Heart. Christians in their divided state have not *union* in the one organized kingdom, they have not *union* in the one faith delivered to the saints, but *unity* of Life they have.

The message which the Reader carries should be, then, the essential unity of all baptized people,

and that no matter by what name a baptized man may call himself, he is a member of the Church of Jesus Christ. If men once grasp this truth it is a good beginning. From that, something can be taught as to the nature of Baptism as the Sacrament of Birth, instead, as has probably been understood, that it is a mere formal rite, obligatory and significant, but without any special accompanying grace.

It is well in a mission to positively ignore denominational names. The Reader may well try to avoid using them to others, and when occasion arises, to make the request that no name be applied to himself except Christian or Churchman. Readers in pure missionary work, as well as clergy, will regret that it was not deemed best to drop from the Book of Common Prayer any title that should, in the minds of people generally, convey the idea that it is the book of a sect. It is a hindrance to that union for which we work and pray, for often the title seems to contradict the message.

With this emphasis of the unity of birth there should be plainly taught, also, that the Church has something for these Christian people which the various human organizations have not. The privilege and the blessing of Confirmation should be pointed out. It is astonishing how many

will be glad to receive instruction as to this. It should be shown that it is not a form for "joining the Church," but that it is the "laying on of hands" which St. Paul tells us is one of the first principles of the doctrine of Christ, which was practised by the Apostles, and has been continued by their successors up to the present time. Offer Confirmation to the people. Urge them to prepare for its reception. Provide opportunities for their instruction before or after service, or at any convenient time. Often, by this means, without even mention of any dividing name, people will seek to receive the blessing which is within the gift of the Church.

With a thorough understanding of the position of the Church will come a large view of truth and a never-failing charity towards all those who are, by the Sacrament of Birth, members of the Catholic Church. It is a great mistake to think that a man must have a loose hold upon truth himself in order to appreciate that other men have any hold upon it at all. The more truly profound a Reader is in his grasp of Catholic doctrine, the deeper will be his charity. A man who stands truly high upon the mountain has a wide range of vision; he can see the approaches from all directions to the position which he occupies. It often happens that those who think themselves at a great elevation

are in some depression of individualism or partisanship, which shuts off a comprehensive view, and threatens to confine the heart's sympathies. A man who stands out of the valleys and feels firm beneath his feet the rock of the Catholic Faith is the one who really sees the reaching out of men, in their own poor way often, for the truth, which, because it is Catholic, is comprehensive, including all that any man or any society has, and much besides.

The tendency of sect and party is, necessarily, to hem a man in, in heart and mind.

As a Churchman, the Reader is accustomed to look upon the great basic principles of the Christian faith as contained in the Catholic Creeds as beyond controversy, but to regard the opinions and views of individuals as to the personal application of these verities of but little comparative importance. He finds the people among whom he works divided into sections according as they agree or do not agree upon some peculiar view of truth or some denial of truth. With these, when men differ in opinion, this is considered cause for division into societies to uphold that opinion. The idea of truth as definite and yet comprehensive is unknown to them. The idea of unity of belief as to the facts and future events of the Creeds, and wide liberty of opinion as to the philosophy con-

nected with the personal application of the facts, is almost a revelation to many. It should be emphasized whenever occasion presents itself.

And here let the Reader be warned against the so-called "liberal" spirit of the day. Why the term liberal is applied to a weak, halting faith it is hard to say. Liberal means full, large, generous. Applied to faith, it should not mean the holding fast to as little truth as possible, but the holding fast to the whole faith once for all delivered to the saints. It should mean the holding fast to the Catholic Creeds with all one's heart and mind, with a vision that sees the breadth of their application to all sorts and conditions of men.

There is an erroneous opinion also, among many, that the exercise of charity towards Christians of dividing names means some sacrifice of principle. The sacrifice of principle not only does no good in the cause of Christian union, but it always does positive harm. It will always result in disappointment, and often in annoyance to the one who thinks to gain favor by faithlessness to the sacred trust of keeping the faith. It will be disappointing, because his "liberality" will be met by narrowness. We know of a man prominent in the Church and Nation, who, on one rainy Sunday, dropped into a certain place of worship near his home. He found that it was the day on which there was to be a

commemoration of the Lord's Supper. He decided to show his kindly feeling by remaining; but when an officer of the society came to him and told him that none but members could partake, he left in confusion and shame.

The charity of which we speak is that divine love which wins men by its sympathy and power. It has nothing of the spirit of compromise, or smoothing over differences, but it has much of the spirit which is kind, gentle, longsuffering, which reviles not again, which can be silent, and which can treat all Christians with respect. The Reader will be called to exercise it as he comes in contact with the people and the preacher of the denomination occupying the same field.

If only one denomination is at work, we have found it wise, when it is convenient, to hold the service of the Church at some hour which does not conflict with the time of the preacher's service. This will often avoid antagonism and the arousing of ill-feeling. It is no sacrifice of principle, and yet may gain the good-will of the preacher and the community. We have known such an arrangement to result in the preacher and a good part of his people attending the Church services. If one considers that probably the preacher has been working in the place while it was wholly neglected by the Church, there will be additional reason for

the effort to make an impression that the Church does not want to injure him personally, or cut off any of his revenue. It will help to teach the people that the Reader is not there for monetary reasons. Nothing touches a man's heart sooner than an exhibition of self-denial and unselfishness. An instance came under our own observation in the work of a Readers' Association, which we relate, not because we necessarily recommend the policy, but to show the result of kindness of the sort indicated above.

The Priest who followed up the Readers was an uncompromising Churchman, but he had a heart charged with charity. At a certain place the association began to hold services. One preacher was in the field who had a very meagre salary from the people. He began to suffer loss in this respect from the work of the Church. The Priest in charge regularly gave to the preacher the small offerings taken at the services which he held in the place. He did not take this means to gain the good-will of the people, but it had that effect. The people were so astonished that they said, "If ever there was a Christian, that man is one." In that place in less than six months two resident preachers (not in active service) bore witness to the value which they placed on Confirmation by public testimony and example.

As the work of Readers is extended, it will have much to do with the matter of Christian union. The most interesting questions in this regard come up from time to time in the work of an association. They require in dealing with them firm adherence to principle, but a broad policy and a large charity. While no canon must be broken in spirit or in letter, yet sometimes the best way is to take a question right back to the beginning, and ask: What would Jesus Christ and His Apostles do in this case? This is far better than to base one's judgment upon custom or tradition alone. Human fences, intended to guard the blessings which the Church holds to dispense freely, sometimes not only serve that purpose, but also tend to keep men away from the blessings, even should they desire to receive them. Human fences keep millions of souls from receiving the Holy Communion but once or twice a year. Those erected to guard the heritage of the Church may hinder Christian union by presenting unnecessary obstacles. The Church has freely received; she should be ready to freely give, limited only by adherence to basic principles.

One question which will be asked of Readers where the Church holds possession of the field will be, "Can I receive the Holy Communion when the clergyman comes?" The questioners will be Christians of some dividing name known to be liv-

ing godly, devout lives. Now we know all about the rubric at the end of the Confirmation service; we know also what we should say if it were in our Parish Church; but we believe that it is a different question in a place where the people have the Church only, and where they are attending her services and willing and anxious to receive the blessings she has within her gift. That the baptized can receive the Holy Communion before Confirmation is undisputed. These people have not received Confirmation, but it is through no fault of their own. They never before heard that there was such a blessing.

Experience shows that if such people are anxious to receive the Holy Communion, they are generally soon ready to be confirmed. Shall the rubric be made to apply to the people at the missions? The Rector or Priest in charge, with the counsel of the Bishop, must decide this question. We have known men of rigid principle hesitate before refusing such people the gifts of grace, which they were willing to receive, and of which, by faith, repentance, and Baptism, they were qualified to partake.

It has been suggested by some that Christian union might be furthered if preachers of various denominations were licensed by Bishops as Readers. This, of course, is impossible under the Can-

ons; but neither canon nor Church principle is in the way of suggesting to a preacher the use of the Prayer Book in his services, as the Wesleyan Methodists use it in so many of their larger chapels in England.

An interesting question arose in the work of a Readers' Association. Services were begun in a settlement where there was only one place of worship, in charge of a godly preacher. The Church people were few, but the Reader's work diminished the revenue of the preacher. The place was also hard to reach. The Priest of the association called on the minister and told him that he appreciated his long and faithful service, and the pecuniary loss he had sustained, and asked him whether he would consider a proposition to read Evening Prayer, and a sermon by a Churchman, on three Sundays of each month, retaining the offerings for his own use. On the fourth Sunday the Priest was to come in the morning and celebrate the Holy Communion. Of course he was to continue his own morning preaching as usual. It was fully explained to him that he could not be licensed as a Reader, not being a communicant, and that this arrangement, if made, could be broken by either at any time. Before an answer was given the Priest suggested that they kneel in prayer for guidance, and, doing so, the one offered some suitable collects and the

other an extemporaneous prayer. After rising from their knees the preacher said that as far as he was concerned he should be glad to make the arrangement, provided that his deacons would give their consent.

In relating this, we are not endorsing the action or advocating any policy, we are simply relating questions which have arisen in Readers' work, showing the necessity of an informed mind, the spirit of wisdom and understanding, and a never-failing charity on the part of those engaged in it. Men should be willing to sacrifice money, sentiment, pride, prejudice, and human tradition, and bring all for judgment to the fundamental principles of the Kingdom of Jesus Christ, translated in the Spirit of the King.

CHAPTER XVII.

THE READER IN HIS SPIRITUAL LIFE.

SOME qualifications for the office of Reader have been mentioned; but there is one which is above all others in value, both to the individual and the work. It is that the man shall be devout. I use the word in the sense in which the Church understands it, not as having in mind a particular style for its expression, nor imagining that there is a groove in which it must run. A devout man is not necessarily one who can easily speak pious platitudes, or talk religion with glib tongue. Personally, we are often afraid that this kind may have bubbles and froth without depth of current. We mean by devout, one who has so learned Christ, and who has been so nurtured by the grace-dispensing Church, that there is in him a manly righteousness in action and a manly charity in thinking.

It is not with boasting, but with profound joy, that we regard the man whose life Christ and His Church have moulded and nourished. The devout Churchman is one who is in the world, but not of a worldly and frivolous mind. He has not one

side of his nature cultivated at the expense of the other. That is the fault, often, of religious systems which have abandoned the fact of the Body of Christ and the Sacraments. There is a great difference between a pietist and a pious man. The first has dwelt upon and developed in certain ways the spiritual side of his nature without having the mental and physical balance. Man is body and mind, as well as spirit, and the pious man is the one who has each sanctified, and all harmonized, by the operation of the Holy Ghost. A mere "ghost religion" may be earnest, but it will be fanatical, and unstable also.

The Reader, during the week, is a man of business. A devout man will pray and strive that in his business there may be nothing to offend (i.e., to cause to stumble) the weak of the flock of Christ.

There is scarcely a Bishop who has not regretted giving a license to some Lay Reader, because of offence which has come. But there is scarcely a Bishop, either, who has not had some one among the clergy who has been a cause of sorrow and disappointment. It is true that disastrous results have sometimes come upon the work in a mission, especially in the West, where the Bishop has licensed the only available man that the church might be kept open during a vacancy. But we do not believe that the cases have been more numer-

ous, proportionately, than those occurring from folly or evil living on the part of the clergy. Many of the Bishops speak of the splendid body of men which they have acting as Readers. Personally, we never knew any hindrance to the work come from ungodliness on the part of the Reader. The Rector of a parish soon knows who should be licensed: it lies with him to recommend men. There is a temptation sometimes to recommend a young, almost unknown man, because he is willing to work. Do not be in a hurry. Wait and watch. We hail with joy the young men offering themselves for the work; but they must be devout men if they are to be of any use in upbuilding the Kingdom of Jesus Christ. If they are not devout, they are apt not to be humble, and then, as one of the Bishops says, "they get the big head." There is a success which comes from enthusiasm and personal influence or through organization; but the only true success is that which comes from work undertaken and carried on in a devout spirit.

The devout man is one who is in all things reverent. He reverences sacred things. The Reader must cultivate this spirit. If he is reverent it will manifest itself in his actions, in his daily life, as well as when reading the service. We once noticed a Reader quietly and carefully gathering up service leaflets and putting them into the stove. Inquiry

elicited the fact that he thought these papers, which had upon them the Sacred Name, should not be trampled upon nor put to any base use. If we have love and reverence for a person we shall treat with reverence the things closely associated with that person. A man cannot have proper love and reverence for God who is not careful and reverential in his treatment of the things used in the conduct of His worship, or in his own behavior when officiating. Unless a Reader exercises reverence with sacred things, his conduct will tend to make him irreverent in spirit; while care and reverence in outward things will react upon the mind and heart, and develop the spirit of reverence within.

In his life in the world this spirit will show itself in his speech when using the Sacred Name or speaking of sacred things. A flippant, irreverent remark may entirely destroy the effects of much earnest work. A Reader cannot be too careful in speaking of God or goodness, or of woman, whether mother, wife, or maiden, or of anything which has a holy meaning or blessed influence. Reverence is akin to purity. The devout heart reverences God, the pure heart reverences woman. We shall never forget when Bishop Brooks looked down into the upturned eyes of twelve hundred men at Trinity Church, Boston, when speaking to

the Brotherhood of St. Andrew, in September, 1892, and said: "Sanctify yourselves. Be pure. Oh, I do think, as one looks young men in the face, more and more he wants to say to them that. Be pure! Be pure!"

There is a peculiar power in the soul that has reverence and purity, and the Reader needs that power.

For the best results in the character of the man, and the success of his work, there must be in the Reader an all-pervading loyalty to Christ and His Church. In that one word loyalty, it seems to us, is summed up the burden of the Epistles of St. Paul to the several churches.

It embraces, as we understand it, devotion to the Head, Christ; faithfulness to His cause; willing obedience to those set over us in His Church. It carries with it the idea of sacrifice of self-interest and pride, if these interfere with the extension of His Kingdom or with peace within it.

The character and effectiveness of an army depend upon the loyalty of the men who compose it. If an army is to be successful the soldiers must be loyal to the cause and to those in command. It is loyalty which gives an *esprit de corps* to any organization in the unity of a common interest and a common love.

Loyalty in the Church is a spiritual gift. There

is love in it; there is humility in it, not thinking of one's self more highly than he ought to think; there is forbearance; there is that one thing of pressing towards the mark, a single aim, a single hope, to attain which there must be put aside every weight.

Mr. S. S. Nash, in giving his ideas of the qualifications of a Reader engaged in missionary work, says:

"First, a man must have a never-failing love for the work and for his fellow-men.

"Second, he must believe thoroughly in the righteousness of his cause, and that God will bless it because it is right. Having this faith, he must never flag in his zeal and in his work, however discouraging it may seem at times from a human standpoint. He can plant the seed, but he must trust God to give the increase, whether he behold the fruit or not."

This contains all we need say about perseverance. A trustful man will be persevering and will be hopeful, and both are essential to the successful Reader.

It is unnecessary to go into detail as to the culture of the spiritual man. The means thereto are so plainly marked out in the Church's system that it is only necessary to refer to them. They centre around the Holy Communion. The Church tells

her children to prepare for the reception of the blessed Sacrament by self-examination by the rule of God's commandments. Some communicant's manual will be found helpful in preparing one's self. The Reader should be a frequent communicant. If possible, before going to his Sunday work he should attend the early celebration of the Holy Communion at his parish church. There can certainly be no such preparation as that for the duty which lies before him. When this is impossible, the Rector would no doubt provide a celebration of the Holy Communion on some day during the week. There should be arrangements made for a corporate communion of the Readers of a parish at stated intervals. Before starting new work we have found such a service a great blessing. United prayer before the altar of God for help and guidance and blessing is something which no association of Readers can afford to do without.

In his private prayers the Reader will find a means of exercise for his soul. Let him never forget to mention his work in his petitions. The Bishop or the Rector should set forth a collect for the use of the Readers and for the people of the missions. Let the Reader become more and more a man of prayer.¹

The Holy Bible should certainly be read daily.

¹ See Appendix G for suitable prayers.

Let it be the first print that meets his eyes in the morning, and the last at night. If the Reader is a man of family, he should have family prayers. If he has not been accustomed to it before, he should begin it at once. Each day he should go forth to his business with the strength gained in private and family devotions.

But there is one means in the cultivation of the spiritual life of which we speak particularly: it is that which comes from the work itself. Without any suggestion or inquiry on our part, Readers have come and told of the blessing the work is to them in a spiritual way. Readers from far off have written to say: "Do not forget to call attention to the blessings which come from the preparation for the work, and from the work itself." One says: "Let the keynote be, 'For their sake I sanctify myself.'" Culture, not undertaken for selfish ends, but to fit one for doing good to others—this is the course which gives a man true spiritual health and strength. In the gymnastic exercises, designed for use in a man's study, calling for the selfish expenditure of energy in order that muscle may be gained, there is a wearisomeness that soon palls upon one. But when exercise is undertaken, not for the special purpose of building up one's self, but for the purpose of doing some useful work, then the exercise becomes a pleasure, and health

and strength are most truly gained. It is so in the spiritual world. It is work in the Lord's vineyard that invigorates and brings healthful blessings to the soul.

The business man will find that the best antidote for all temptation to bow down to Mammon is to have definite work to do for the Lord God. It is so with doubt. Many of the doubts which distress men would vanish if they were to become engaged in carrying Christ to men, and so, in doing His will, have made known to them that the doctrine is of God. The solvent for many doubts about truth is to put the truth into practice, and learn of its reality through its results. While men were busy arguing that no steamer could ever cross the Atlantic, one man built a ship and steamed across to New York. While some men are debating about the failure of Christianity, other men go to work and carry Christ to the bodies and the souls of men, and in the lifting up and transforming of these demonstrate that Christ is a success when He is incorporated into a man's life. The faith of the Reader is deepened and strengthened by his work.

Of late years the great value of Quiet Days, or Retreats, for Lay Workers has been more and more appreciated. In 1892, in England, there were one hundred and forty-five occasions in which these were provided for the laity, and

several of them were especially for Readers. In London not only is there the annual Communion and day of prayer and meditation at St. Paul's Cathedral for Lay Helpers, but in the various deaneries Quiet Days are provided.

At Keble College, Oxford, during the annual four weeks' course of training for Readers, special care is taken for the spiritual nurture of the men. At the end of each fortnight a Quiet Day is held. The report for 1892 says: "The great value of these Quiet Days cannot be brought home to those who have not had the good fortune to experience them, but they are the crowning feature of each course."

Several American Bishops have in mind and at heart the holding of Quiet Days for Readers. Nothing could be undertaken which would do more for them and their work than the gathering of Readers at central points in a Diocese for spiritual counsel and instruction. If Readers in any locality would ask their Bishop, he would, no doubt, conduct a Quiet Day for them, or appoint some fit person to do so. The result would be a deepening of spiritual life, and an increase of earnestness and zeal in the work. With the growth of Readers' Associations opportunities like these will no doubt be provided. May the day be hastened.

Notes.

Several Bishops, in their printed rules for Readers, have words similar to those set forth by the Diocesan of Central New York: "Lay Readers will be expected to live without reproach in their social or business relations, to be guarded and discreet in all conduct and conversation, to visit the poor for sympathy or spiritual counsel, and the sick if desired."

The Bishop of Springfield in the License has: "We would remind you, dear Brother, that you are by this license set apart and devoted to holy ministries, and that you must, in consequence, seek God's grace to enable you to be a pattern to the flock whom you serve in the virtues of a Christian life."

Two promises made by the Reader of three hundred years ago may well be borne in mind: "I will use sobriety in apparel, and especially in the church at Common Prayer. . . . I will move men to quiet and concord, and give them no cause of offence."

CHAPTER XVIII.

READERS OR PERMANENT DEACONS, WHICH?

MANY whose hearts have been weighed down by a sense of the insufficient number of clergy to do the work of the Church in the United States, and by a realization that money could not be obtained to employ the thousands of Priests needed, have advocated the ordaining of a large number of men to the order of Deacons. The idea has been that such men might continue to obtain their means of support, wholly or partially, from secular pursuits, and thus be available for Sunday services at little expense to the Church's treasury. It has been thought that in many small places where the people could not pay the amount necessary to secure the services of a Priest, some godly and fit man could be selected and made Deacon, and as such lead the worship of those whom he could gather together, baptize the children, and preach the Gospel, at the same time gaining his livelihood in his secular business or profession. Such an order of men, it has been thought, also would be useful in assisting the overworked parish clergy.

This scheme has been called the "restoration of the permanent diaconate," and the provisions of the Canon of 1871, respecting candidates for Deacon's orders *only*, have given scope for the trial of the plan. The idea has had a strong attraction for many who have longed to see the Church cope with her work with an adequate force of men.

We may be permitted to say that when we began preparing the material for this book, we regarded this question in much the same way as a Western Bishop does, whose letter before us says: "It is my opinion that the man who can restore the permanent diaconate to the Church will be the greatest benefactor of the nineteenth century." Our view has been changed by a study of the matter historically and practically, the latter knowledge being gained from the written opinions of some fifty Bishops upon the question. Now, our judgment as regards this kind of diaconate is nearly that of the neighbor of the Western Bishop quoted before, who says: "I used to be an advocate of the idea of an order of permanent Deacons, but now I am opposed to it."

The letters in our possession show an important difference in opinion. Many of the younger Bishops, overpowered with a sense of the work before them, look with more or less favor upon the idea,

many of them declaring their intention, as they are able, to put it into operation. The older Bishops, who have in cases tried it, are usually positively opposed to it, several of them using language similar to this, written by one of large experience: "I would say that I will never make another Deacon of that kind. It spoils a good layman, and makes a poor Deacon."

That one may form a correct judgment upon the question of permanent Deacons it is necessary to review the subject briefly from the historical side. If we consider the selection and ordination of the seven Hellenist Deacons, as recorded in the sixth chapter of the Acts of the Apostles, we see that these men were set apart to be the helpers of the Apostles, with especial reference to the care of the Grecians—i.e., Jewish Christians of foreign birth, or Gentiles who had accepted Christ. The functions of the office as here indicated were not, in a strict ecclesiastical sense, spiritual, yet at ordination these men received an ecclesiastical appointment and a part in the ministry. It is, however, evident from the sixth, seventh, and eighth chapters of the Acts of the Apostles, that the ministry of the Deacons was not necessarily confined to the affairs of finance or the care of the poor. They could, and they did, preach and baptize.

The further mention which we have of Deacons

in the New Testament does not give us much additional light as to their duties. In the earliest writings after the New Testament, Deacons are mentioned as ministers in spiritual things, assisting the Bishops and Presbyters in divine worship. They continued to be especially attached to the Apostolic office. The statement is frequently made that the Bishop cannot be without his Deacons. The Apostolic Constitutions speak of the Deacon as the Bishop's messenger and interpreter. To use a modern word, they were the Bishop's adjutants.

The duties of the office were chiefly as follows:

1. To assist the Bishop or Presbyter in the administration of the Eucharist. Justin Martyr expressly mentions this.
2. They had the care of the sacred vessels, and of the things used in divine worship, seeing that they were in due order and proper place.
3. They received the offerings and supervised their distribution, kept the accounts, and managed the property of the church.
4. They read the Scriptures in the church, especially the Gospel.
5. They read the exhortations in the service.
6. They kept the roll of communicants and other records, and made reports to the Bishop as to the life and conversation of the people.
7. They prepared candidates for Baptism.
8. They administered Baptism when it was necessary.
9. They could preach, if permitted to do so by the Bishop.

10. They superintended the minor ecclesiastical orders and officers of the church.

It is important also to know that the number of these permanent Deacons was never large. From the fact that the order is not mentioned in the Acts of the Apostles except at the places mentioned above, nor in the Epistles except those to the Philippians and to Timothy, it has been thought that for some time they were confined to the original See city; Jerusalem. There certainly prevailed a strong persuasion in the first centuries that there should be no more than seven Deacons in any one place—that the original institution was a pattern for the whole Church.

Eusebius tells us that in Rome in the third century there were but seven of this order. Sozomen mentions that in his time such was the case, but he adds: "The number varied in other places." At the Council of Neo-cæsarea, A.D. 313, the fifteenth Canon restricted the number of Deacons to seven in one city. Jerome and Augustine both mention that the power of the Deacons had grown because there were so few of them. It was because of the paucity of their numbers that they became self-important, and several Canons are intended to remind them of their position and duties. The eighteenth Canon of the Council of Nice reads: "Let the Deacons abide in their own station, know-

ing that they are indeed the ministers of the Bishops, but that they are inferior to the Presbyters." The thirty-seventh Canon of the Fourth Council of Carthage says: "Let the Deacon know that he is the minister of the Presbyter as well as of the Bishop."

Without attempting to trace the steps by which the diaconate ceased to be a permanent order and became a stepping-stone to the priesthood, and service in it a time of probation and preparation for the higher order, it is well to remember that the Deacon to-day is directly under the Bishop, and that his duties lie within the limits of ancient usage. If there is a *real* restoration of the permanent diaconate, it will consist of an order of men who shall relieve Bishops and clergy of much of the details of business affairs, and assist in Diocesan or parochial administration.

It would indeed be a blessed thing for all concerned if the burden of matters of finance and the temporal affairs of the Diocese and parish could be largely given over to a diaconate trained to the service. Many of our Bishops and Priests are worn out with the attention they are obliged to pay to details. One Bishop writes: "The order of Deacons in a large city, with the temporal affairs of the Church to look after, to care for the poor, to teach classes of workingmen and others, to man-

age the various societies of men, to care for the sanctuary—such an order would be of great service to the Church.” There certainly is great hindrance in this day because Priests and even Bishops have “to serve tables,” when they should be relieved so that they can give themselves wholly to the ministry of the Word and Sacraments.

However, the “restoration of the permanent diaconate” which most have in mind is different from the above; it is like this of which a Bishop writes: “The more I think of this subject, the more I am impressed that an order of permanent Deacons who have their worldly business is what the Church needs. In cities they could assist the clergy. In country places this is the situation: There are many places which cannot support a Priest. Here we want men who have enough to live on, who can be on hand to baptize the dying, who can bury the dead, etc. I am anxious to see a revival of the order of Deacons. I know there is much to be said against it, but after much thought and some experience I have made up my mind to try it.”

The question has two aspects: one is the use of such permanent Deacons in parishes, working under Priests; the other is their employment in isolated towns and villages. In both cases it would be a departure from the established sense of the Church,

which is that those in Holy Orders should be set apart for the work of the ministry, giving up secular pursuits.

A Deacon has been ordained, he has received a liturgical character (*διακονία της λειτουργίας*, 2 Cor. ix. 12). The permanent diaconate which the Church knew in her early history was not composed of men earning their living in worldly occupations.

But it must be borne in mind that there is no fundamental principle involved in members of the ministry gaining their support by trade or profession. Even Apostles of the New Testament period made their living by working with their hands, some from necessity and one from choice, that he might be able to say that he was "chargeable to no man," though he had the right to be.

But we cannot overlook the universal usage and sense of the Church in this regard, which is, that, as far as possible at least, the time of one in Holy Orders shall be given to the Church. Necessity may compel some Priests to supplement their stipend by teaching or writing, and there can be little or no objection to a Deacon doing the same. We have had for four years a permanent Deacon of this kind in our own parish acting as precentor and assistant; and we can agree with a Bishop living in a large city, who writes: "I wish we

could have Deacons in every parish." But it is a different matter to contemplate the ordination of large numbers of men who shall remain wholly occupied with business six days in every week.

But what shall we do to give assistance to the parochial clergy? The answer is, Train Readers to assist them. A Reader can render all assistance in the service which a Deacon can, except in the one important particular of administering the cup in the Holy Communion. But this is counter-balanced by many advantages for the Reader.

In the first place, he is a layman, and therefore there is no question about the expediency of his engaging in any honest occupation. Again, if he changes his residence he loses his commission; the Deacon carries his orders with him. Here lies the great objection to the whole plan. The permanent Deacons of the early Church had a permanent residence. To-day change of residence is frequent. A Deacon with secular business might work well in one parish, and his services be valuable and highly appreciated; but should his occupation lead him to move to some other town, the Priest there might not desire his assistance, and might refuse to give him employment in his office. The result would be many men in Holy Orders who had no opportunity for the exercise of their ministry. It would be bad for the Deacons

and for the people. This is not wholly an imaginary state of affairs, and cases are known to-day of this nature, resulting from experiments made.

As such permanent Deacons increased in number complications would arise, and Bishops might refuse to give them canonical residence when they moved to their Dioceses. If they became numerous, laws would certainly have to be framed to prohibit their voting with the clergy at councils.

While these objections and many others can be brought against the multiplication of permanent Deacons engaged in business, none of them can be urged against the large use of Readers, for the fundamental reason that they have no orders, and removal from a Diocese brings a loss of commission.

The second consideration is the selection of godly and fit men in small places and making them Deacons, with the understanding that they will continue to follow their business calling. This would be very different from the use of such men in cities. There would be a restoration, with a departure from the usage of the Church in one important particular, which only great need would warrant being broken. In the country place it would not be a restoration, but an entirely new use of the permanent diaconate, for men of this order have worked directly with and under Bish-

ops and Priests. If the conditions surrounding the living Church called her to adapt this organ of her ministry to an exercise of its functions differing from all precedent, little could be said against it. But are the objections to it so great that nothing short of absolute necessity would warrant it? And is there any relief for small places against which no objection can be urged? .

We have already mentioned the sense of the Church as to the ministry and secular pursuits, and the hindrance of a frequent change of residence, etc. Now we may ask, What would be the gain in having permanent Deacons, over the plan of having trained Readers? The Reader can bury the dead; in case of paramount necessity he can baptize; he can read the service, make addresses, catechise, instruct candidates for Confirmation. All these things Readers are doing satisfactorily, as scores of Bishops testify. In fact, we have yet to receive one word from a Bishop against the enlarged use of Readers, and we have heard from representatives of the Episcopate throughout the Anglican Communion.

But what do these same Bishops say about a permanent diaconate, composed of men who shall continue in business?

A few think that the fact of a man being in Holy Orders would add weight and dignity to

his ministrations; but all except these few are of the positive conviction, many of them after trial, that no gain in influence or in effective work would be made, but that there would be a distinct loss in making permanent Deacons, instead of using commissioned Readers. One Bishop, who has many Readers in small towns and intends to have more, and has had experience in the same way with this kind of permanent Deacons, writes: "I fail to see any gain; indeed, a real loss. Better have the example of devout, hard-working laymen, in secular business all the week, working for the Church on Sundays for the love of God, than to have ecclesiastical hermaphrodites. This half-and-half business is a bad business: it spoils the example of the devout layman. I have found that it generally creates a local Pope, and when a Priest is sent to the place there is usually trouble."

Another says: "I do not think Lay Readers would do better work if they were made Deacons. I may add that from experience I more than doubt the wisdom or expediency of ordaining men to the diaconate who are engaged in secular pursuits."

A Bishop of widest experience, West and East, says: "My opinion is that Lay Readers' work as helpers in a parish or in aggressive missionary effort would not be bettered by ordaining them permanent Deacons."

Another who has given the matter a trial says: "The permanent diaconate of the kind you mention has been a conspicuous failure in the experiments tried here. A good intelligent Lay Reader does far better."

Another says: "There are Lay Readers in this Diocese who are rendering very valuable services to the Church, whose influence is greater than it would be if they were in the permanent diaconate."

The sum of the whole matter is this: the general conclusion of those best fitted by observation and experience to express judgment is, that the idea of ordaining men to the diaconate with the expectation that they will continue in business does not work well when carried into practice. As a Bishop says: "Our polity, habits, and tastes are against it." It is also the opinion of those mentioned above, that under existing conditions it would lead to complications, troubles, and even dangers. Trial has proved that it is not satisfactory, but that Readers, carefully chosen and prepared, are to be preferred.

It is interesting to note that Colonial Bishops are of the same opinion. The Metropolitan of one province writes: "We have one permanent Deacon in this Diocese, who during the week follows his business as a druggist, but devotes himself on Sundays to such work as he is assigned. He is

the last of several ordained a few years ago, some of whom have been advanced to the priesthood, some have practically relinquished their work, one was deposed." The Metropolitan will not renew the experiment.

The question of permanent Deacons who give their whole time to the exercise of their ministry has not been under discussion. The need or the advisability of making the diaconate something more than a stepping-stone to the priesthood has not been considered.

We believe that there is a place in city and country for perpetual Deacons working under the Bishop or the Priest.

There are many places which can pay but from five hundred to six hundred dollars per annum. A man who in college and seminary has taken the full course designed by the Canons for admission to Priest's orders is generally unfitted for living on such a meagre stipend. There are men who could and would take these places and do good work in them, who cannot take the full course of study. If approved men of this kind were made Deacons, and grouped under a Priest, it would certainly be better than letting small parishes or missions lie vacant, and the people drift away from the Church.

With regard to the objection raised against the

above, that the men soon desire to enter the priesthood, we have nothing to say. If a man seeks to become a Priest he desires a good thing. The Bishop and constituted authority can see that no man slips in unprepared. We hope that the extended use of Readers will lead many of them to enter the sacred ministry. Some of these Readers *know men*, and that is at least as important as knowing books. Many of the Western Bishops, under the Canon regulating the admission to the office of a Deacon *only*, have been enabled to do work which otherwise would have remained undone.

Frequently a godly man of fair education has been made Deacon, and has worked hard in some out-of-the-way place, earning his living by his ministry, while studying for the priesthood. Often a Bishop in the Western Territories cannot get a suitable clergyman from the East, but he can raise up good men in this manner. Some of these men are among the most earnest, able, faithful missionaries to-day.

CHAPTER XIX.

THE READER AND THE WORK OF THE FUTURE.

ONE who believes in the Church, and loves her as a son should love his spiritual mother, must feel his heart sink within him as he has borne home to his mind the stupendous task before her in this country. It is true that he rejoices as he reads of her really wonderful growth within the past fifty years. He notes also the marvellous leavening influence which the Church, with her ways, her customs, and her thought, has had upon Protestant Christians in the United States. The trend has been all one way, in the structure of places of worship, in the use of beauty and art, in the revival of the idea of worship as the chief object in the meeting of Christian people on the Lord's Day, in unstinted laudation of the Book of Common Prayer by the children of those who despised and rejected it. The son of the Church may well thank God for this.

If he goes into the libraries of Christian ministers of any denomination he will find that, after

all, it is the Mother Church of the Anglo-Saxon race from which they obtain not only their English Bible, but often their commentaries, and the greater part of their information as to the Land and the Book.

The Churchman realizes that the Mother Church is not only the source of all that English Protestants have of the religion of Jesus Christ, but that she is the great conservator of the faith which they hold. Amid all the currents of speculative philosophy which would carry them further from the faith once delivered to the saints, she exercises her continual attracting power, not only in bringing back individuals to herself, but in keeping the whole mass from that falling away which history so plainly shows has been the end of separatist bodies of Christians.

But this is not enough; Churchmen need to be aroused from that calm satisfaction and quiet confidence and placid enjoyment of their blessed privileges, which so largely mark their conduct, into a lively zeal for Christ and His Church.

Every man, woman, and child should be imbued with a sense of duty and a spirit of enthusiasm in carrying the Church to the people of this nation. Not only does the answer of our Lord's Prayer for the union of Christians depend upon the earnest, self-sacrificing work of the sons of the Church,

but the welfare of this great people and this glorious country committed to our keeping. We fully believe with the late Judge Sheffy, as quoted before, that the Church is the power appointed by God for the conservation of public virtue and the maintenance of the Christian religion upon this continent. Believing this, can we be content to stand still, idle and self-indulgent, while a partial Christianity, and often an immoral Christianity, is being carried to the people? We say immoral Christianity advisedly, and say it as the word used by the late Archbishop of York, Dr. Magee, who in his clear, concise way once said that much of the popular Christianity was not only false but positively immoral, because, he says, it teaches that no matter how bad a man is, if at the last moment he experiences "religion" he receives a passport direct to heaven, and a place of equality there with the holiest of saints, who have given God a lifelong service. The popular preaching has little to do with the Church doctrine and Bible truth, that men shall be judged according to the deeds done in the body, whether they be good or whether they be evil. The unreasonableness of the idea that all that is needed is an "experience" has caused the thinking men of the rural districts to reject Christianity, as they think, although a few questions will generally reveal the fact that the

rejection is only the false teaching under which they have been reared.

Most of us who have mingled with the people have heard young folks say: "I don't want to get converted yet; I want to have a good time for some years, and then before I die I'll join the Church." Is it strange, with such ideas, the natural result of much of the Christianity which is taught, that there is a growth of lawlessness and crime and unbelief? What the people of the rural districts, especially, are often taught really puts a kind of premium upon wickedness, for it makes the great sinner and the great saint equal at the last. It often takes the ex-thief or ex-villain and sets him up as a public example and public teacher, as a sort of model for others.

The writer does not speak from hearsay; he speaks from the sad knowledge which has come from a residence among the people in various parts of this land, both before and after he himself heard of the Gospel of the Kingdom. From years spent in country and city he knows of what he speaks. He knows how the people of this land need the Church with her teaching and training, her faith and her Sacraments.

What is needed is that the clergy arouse the sons of the Church to realize the situation. What is needed is not so much money as men. We

need men to rise to a sense of their duty ; we need their energy, their enthusiastic service for God, for Church, for country. We have the means ; we have the opportunity ; we need men who will let the Holy Spirit move their hearts to self-sacrificing labors.

We need among the clergy that spirit which shall desire the extension of the Kingdom of God above the getting of a good salary or the pride of a large parish. When the laity see real enthusiastic self-sacrifice on the part of the clergy they will be imbued with the same spirit. A Priest who wants to gather earnest, working laymen around him can get them if he sets the example and gives them work to do. We never knew it fail. It will take time, it may take a long time, but men *can* be raised up for aggressive missionary work.

An outlook over the country shows one in every direction ground which has been lost by the Church, where work has been done by men more faithful than the sons of the Church and more full of the Holy Ghost, with hearts more on fire than those of the children of the Church. This ground must be regained. It can be, in time, if every man is given something to do and aroused to do it.

There are sections of this country where the

very name of the Church is unknown. There is to be overcome prejudice, custom, false ideas. But there are many who, because of their very ignorance, are without prejudice.

One day a young woman came to us and said she wanted to be baptized. A few questions revealed the fact that she had been born and bred in the mountains, and had never been into a church until she had attended service two months before. She had a good common-school education, but as to the Church she just knew that there was such an institution, and that was all. No one had ever said a word to her about it. She said that she had come not knowing particularly where she was going. We were anxious to know how one so devoid of prejudice was impressed with the service. "Ah," she said, "I never shall forget it as long as I live; when the choir came in I thought I was in heaven." "Well," we said, "did you not think it strange, did you not have to get used to it before you liked it?" "No, sir," was the reply, "it was all so beautiful, and some one gave me a book and helped me to follow the service, and I have been every Sunday since; and when, last Sunday, you spoke of Baptism, I felt I must be baptized." She has been for years a faithful communicant, a loving child of the Church.

We mention the above because we believe she

represents a class of people many of whom, were the Church carried to them, would come as naturally as she did into the fold.

The circular issued by the Buffalo Laymen's League states that in the Diocese of Western New York the population is 1,112,000, and the number of communicants of the Church 15,169, or a little more than one per cent. of the whole. "Bishop De Lancey was consecrated May 9, 1839. More than half a century of Apostolic ministry, and less than two per cent. of the people confirmed." It was because of this the Bishop issued his appeal for Lay Helpers. It was in answer to the appeal that the League was formed, "to aid the Bishop in extending the Holy Catholic and Apostolic Church in the Diocese of Western New York." There should be a league in every Diocese—yes, in every strong central parish.

To the people of the cities, to the millions in our rural districts, the Church should be carried; and since there are not enough Priests, there should be trained and set to work Readers, Evangelists, Catechists. If they are not, then unbelief and paganism will increase, and the very institutions of our country will be in danger. No man can show his patriotism in such a genuine way at this time as to engage actively in the extension of the Kingdom of Jesus Christ in this land.

If this work is to be done, it must be on the lines of the primitive Church, "from Jerusalem" and then from Ephesus, or Rome, or Alexandria, or other centre. It must be from strong centres outward. Clergy and laity must be impressed with its necessity, and their hearts must be on fire with zeal for Christ and His Church.

Will the work of the future be left undone, or will the sons of the Church enter upon it as upon a holy war which will involve sacrifice of money and ease and place? Will the American Church rise to a sense of the work and the responsibility? This is the question for us to answer. The Church of Rome, already strong in the centres of population, is now, in certain parts of the country, moving upon the rural districts. The devotees of strange superstitions are actively disseminating their so-called philosophies, and souls disgusted or repelled by the divisions or doctrines of sectism offer fertile soil for their lodgment and growth. What is being done by the sons of the American Church? What will be done by them? We cannot believe they will be faithless to their trust. If this book serves in any way to inspire men with motive, to arouse them to action, or to aid them in method, the author will feel more than repaid for his pains.

APPENDIX A.

ARTICLES OF ASSOCIATION AND CONSTITUTION.

(The Laymen's Missionary League of Buffalo.)

Whereas: Our lot has been cast in a large city where multitudes have need of the ministrations of the Gospel, and God has put it into our hearts to endeavor to do some work for the upbuilding of Christ's Kingdom, we, the undersigned, conscious of our privileges and duties as members of the Protestant Episcopal Church in Buffalo and vicinity, hereby associate ourselves for the purpose of extending the knowledge of the truth as our Lord has revealed it and as this Church accepts the same, and we adopt the following for our

CONSTITUTION.

I. This Association shall be called "The Laymen's Missionary League of Buffalo."

II. The purpose of the League shall be: the establishment and maintenance of mission services, Sunday-schools, and Bible-classes, for the furtherance of charitable work in the Deanery of Buffalo, N. Y., under the direction of the Bishop.

III. The officers of the League shall be: a President, a Vice-President from each parish, a Superintendent, a Secretary, and a Treasurer, also an Executive Committee. Officers shall be elected each year on the Monday nearest the feast of St. Luke. The Executive Committee shall consist of five members and the officers of the League.

IV. Meetings of the League shall be held every two months or oftener, as called by the President on request of any three members. Any number assembled after three days notice shall be a quorum.

No action shall be valid which receives the written disapproval of the Bishop, and the Secretary shall acquaint him with the action of each meeting of the Executive Committee. Any vacancies occurring in the Board of Officers shall be filled by the Executive Committee at any regular meeting.

V. The members of the League shall be divided into Lay Catechists, Lay Readers, Sunday-school Superintendents, Physicians, Bible Readers, Visitors, and Helpers.

VI. The anniversary of the League shall be the feast of St. Luke every year.

VII. This constitution shall be altered only at a meeting called for that purpose, after notice given at a previous meeting.

BY-LAWS.

Members.—The members of this League shall be the laymen present at its first meeting, and such others as may be hereafter elected subject to the provisions of these by-laws.

Any person may be elected to the League by the unanimous vote of the Executive Committee at a regular meeting, provided such person has been proposed for membership at a previous meeting of the Committee.

Honorary members shall be those who contribute annually towards the pecuniary support of the League.

Those willing to engage in the work of the League may become active members.

The classification of the active members of the League shall be approved by the Executive Committee.

Duties of Officers.—The President, Secretary, and Treasurer shall perform the usual duties of their respective offices. No money shall be disbursed except upon order of the Superintendent or Secretary of the League.

Vice-Presidents.—The Vice-Presidents shall represent the League in their several parishes, shall suggest names to their respective Rectors of available nominees as Lay Readers, and each shall be a committee to raise funds in his parish for the active work of the League.

The Superintendent.—The Superintendent shall be the executive officer of the League, and, under the Executive Committee, shall direct its work.

The Executive Committee.—The Executive Committee shall manage and control all the affairs and works of the League. Three shall be a quorum in meetings of the Executive Committee; the Vice-Presidents present shall be entitled to one vote collectively.

The above is the Constitution of the Pittsburg League simplified. The last named provides for a Chaplain, and makes the Rectors of the parishes of Pittsburg and Allegheny Counsellors of the League.

APPENDIX B.

THE ORDER FOR THE ADMISSION OF LAY READERS OR CATECHISTS.

(Diocese of Adelaide.)

1. *After the third collect (a hymn or anthem having been sung) those who are to be presented as Readers will assemble at the chancel steps, and there be presented to the Bishop or his Commissary by the incumbent of the parish.*

2. *The Bishop shall then question each as follows:*

Q. Dost thou desire to serve God in the office of a Lay Reader?

A. I do.

Q. Wilt thou in all thy service observe the order and discipline of the Church of England?

A. I will.

Q. Wilt thou endeavor to frame thy life and conversation so as to be an example to the people among whom thou livest?

A. By God's help I will.

Then the Bishop, handing to each his license, shall say:

Receive this license to act as Lay Reader in the district to which thou art appointed. That which thou sayest with thy lips believe in thine heart, and that which thou believest in thine heart practise

in thy life, and may the Lord bless thee in thy work, for His glory and the good of His people. Amen.

Then shall they all kneel at the chancel steps, or at some other meet place, and the Bishop shall say :

Let us Pray.

O Almighty God, Father of Lights, from Whom cometh every good and perfect gift, we beseech Thee to enlighten and strengthen these Thy servants for the work and service which they have now undertaken, that they may ever set forth the glory of Thy Holy Name, and promote the edification of Thy Church, and lay up for themselves a good reward in the day when Thou shalt render to every man according to his work. Through Jesus Christ our Lord. Amen.

Then shall follow the Hymn and a Sermon.

OFFICE FOR PUBLICLY LICENSING LAY HELPERS, WHETHER READERS OR EVANGELISTS.

(The Form used in Pittsburg.)

A Priest shall present unto the Bishop such as desire to be admitted, saying these words :

Reverend father in God, I present unto you these persons to be admitted Lay Readers (or Lay Evangelists). I have examined and observed them, and also have inquired concerning them, and think them both able and meet to fulfil this office to the glory of God and for the edifying of His Church.

Then shall the Bishop read the Canon on Lay Readers, and also the Regulations touching the same, when ministering in this Diocese. Which being done, he shall say to those desiring to be admitted :

Beloved, ye have now heard the duties and restrictions of this office of Lay Reader in the Church of God ; are ye minded to take this work upon you as the same hath been duly set forth in your hearing?

And every one shall audibly answer :

I am.

Then shall the Bishop say :

Ye are not able to do these things of yourselves, nor to walk in the commandments of God without His special help. See then that ye diligently ask Almighty God to grant you such measure of His grace that ye may perform your labors as well with humility and godly fear as with steadfastness, courage, and perseverance; and that ye may have in you the mind that was in Christ Jesus, upon Whom alone can be builded any good work, well pleasing in God's sight; and may ever, in all your doing, seek peace and ensue it, and strive to adorn the doctrine of God our Saviour in all things.

Bishop. Our help is in the Name of the Lord;

Answer. Who hath made heaven and earth.

Bishop. Blessed be the name of the Lord;

Answer. Henceforth, world without end.

Bishop. Lord, hear our prayer;

Answer. And let our cry come unto Thee.

Bishop. Let us pray.

Then all kneeling, he shall say :

Almighty, Everlasting God, vouchsafe to bless these Thy servants, who are now to be admitted into the ministry of Lay Readers in Thy Holy Church; and evermore strengthen them mightily by Thy grace, that they may serve before Thee to the glory of Thy Holy Name and the welfare of Thy people. Through Jesus Christ our Lord. Amen.

Then shall the Bishop deliver to each one kneeling before him the Book of Common Prayer, saying :

I admit and license thee as a Lay Reader (*or Lay Evangelist*) [*in the missions of the Laymen's Missionary League*]; in the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

Which being done, the Bishop shall say :

The Lord be with you;

Answer. And with thy spirit.

Bishop. Let us pray. Our Father, etc.

O Lord Jesus Christ, Who hast called us to be kings and priests unto God, and Who hast commanded every man to render unto Thee of Thine own gifts, according to the purpose of his heart; we bless Thy Holy Name that Thou hast put it into the hearts of these Thy servants to offer unto Thee their bodily service as a free-will offering; and humbly we beseech Thee to grant that they may, in their day and generation, show forth their faith by their works, and sanctify their works by their faith. All which we ask for Thy tender mercy's sake. Amen.

Direct us, O Lord, etc.

Then shall the Bishop bless them, saying:

God the Father, from Whom all good desires do come; God the Son, Who while in the flesh went about daily doing good; God the Holy Ghost, our Guide into the way of all truth and duty—bless, strengthen, and keep you, making you fruitful in every good word and work, unto the praise and glory of His Holy Name. Amen.

NOTE.—Those who come to be admitted Lay Readers should be habited in cassock and cotta, or otherwise, as directed by the Bishop.

See also the "Form of Admitting Readers According to the Use of the Diocese of London," in the Report of the Lay Helpers' Association, 1892.

APPENDIX C.

THE READERS' ASSOCIATION OF ST. PAUL'S PARISH, SAN DIEGO, CAL.

I.

Membership.—This Association shall consist of the licensed Lay Readers of the parish, and such associate members outside of the parish as may connect themselves with it.

II.

Officers.—The Officers shall consist of a President, the Rector of the parish, who shall be ex-officio President; a Vice-President, Secretary, and Treasurer, all of whom shall be elected annually.

III.

Meetings.—The annual meeting shall be on St. Paul's Day. Regular meetings shall be held on the second Tuesday of each month, and special meetings at such times as may be named by the President, or in his absence by the Vice-President.

RULES.

I.

The work of the Association shall in all respects be under the direction of the Rector of the parish, in accordance with the Canon.

II.

Reports of each service held shall be made upon the blanks of the Association furnished for the purpose.

III.

An offering shall be taken at each service and accounted for to the Treasurer of the Association.

Duties.—In addition to the work assigned to the members, it shall be their duty to pray daily for God's blessing upon the work of the Association, that God may send forth more laborers into His harvest.

That He will grant to the Readers favor in His sight and in the eyes of those to whom they are sent, and that He will abundantly bless the work of His Church everywhere, especially the work of the Bishop of the Diocese and of the Rector of the parish.

APPENDIX D.

No. ———.

IN THE NAME OF GOD. AMEN.

I, *William Edward McLaren*, by Divine permission, Bishop of Chicago, do by these Presents give unto you, ———, authority and license to perform in the Fear of GOD, the canonical duties of Reader in ——— Church, ———, from the date hereof to the first Sunday in July, 18—, according to the requirements of the Law as printed on the reverse of this Commission. You are authorized to read the following sermons and no other : ———. And so I commend you to Almighty God, Whose blessing I humbly pray may rest upon you and your work.

Witness my hand this ——— day of ———, A.D. 18—, and in the ——— of my Consecration.

—————
Bishop of Chicago.

DIOCESE OF CALIFORNIA.

Lay Reader's License.

DIOCESAN HOUSE,
 731 California Street,
 SAN FRANCISCO.

————— 189—.

In accordance with the provisions of Title I., Canon 9, of the Digest of Canons, and at the Request and Recommendation of ———, I hereby license ——— as a *Lay Reader* in the *Church of God*, to serve at ——— in the Diocese of California during the year beginning with *Advent*, ———, and ending with the next week before *Advent*, ———.

(Seal.)

APPENDIX E.

DIOCESE OF CALIFORNIA.

Application for Lay Reader's License.

_____ 189—.

RIGHT REVEREND AND DEAR SIR: I hereby apply for a license as a Lay Reader for _____ in the Diocese of California, during the year beginning with *Advent*, —, and ending with the week next before *Advent*, —, and append the Canonical Request and Recommendation of _____

I also affirm that I have carefully read the provisions of Title I., Canon 9, of the Digest of Canons as printed on the back of this Application, and will endeavor faithfully to observe the requirements thereof.

Lay Communicant.

The above application is made at my Request and Recommendation.

_____ 189—.

APPENDIX F.

READERS' ASSOCIATION,

ST. PAUL'S PARISH, SAN DIEGO.

REPORT OF SERVICES HELD AT

.....

Day 189—

Service

Sermon

Hymns

..... Reader.

Attendance

..... Men.

..... Women.

..... Children.

Offering, \$.....

Expenses

.....

Amount handed Treasurer, \$.....

Deficiency, \$.....

Remarks :

.....

.....

APPENDIX G.

PRAYERS SUITABLE FOR READERS' ASSOCIATIONS.

The following are some of the prayers in use by the Pittsburg League :

Bless, O Lord, this our Association. Increase the number of its faithful members. Raise up many generous contributors to supply its needs. Knit us together in Thy love by the bond of orderly discipline and common devotion to Thy service. Prosper our various works this day; and remember, O Lord, for good, our Bishop, our clergy, and all our fellow-workers. Through Jesus Christ our Lord. Amen.

Bless, O Lord, the people among whom we minister; that their hearts may be ready to hear and heed Thy Word, and that they may learn to adorn the doctrine of God our Saviour in all things. Save them from all error, ignorance, pride, and prejudice; deliver them from selfishness and sin; and enable them ever to seek Thine honor and glory. Through Jesus Christ our Lord. Amen.

Also the Collects for the Sunday next before Advent, and for St. Barnabas' Day.

The following is in use by the Association at San Diego :

O Lord, without Whom our labor is but lost, and with Whom Thy little ones go forth as the mighty, we humbly beseech Thee to prosper all the works of Thy Church, undertaken according to Thy holy will, especially the work of the Readers' Guild (at this and other stations).¹ Grant both to the congregations and to those who minister to them, patient faith, steadfast perseverance, and sufficient success here on earth, and the blessedness of serving Thee in heaven. Through Jesus Christ our Lord. Amen.

¹ To be said when used by the people at the missions.

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